Jan.
Rev. J.W. Van Weelden
17 Tweedsmuir Ave. E.
Chatham, Ont.

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On the site of fable miracles, then . . .

RETREAT FROM PARADISE

by DON CRAWFORD *)

The first thing I wanted to know when I finally reached my remote destination that black night in Indonesia was when I would be able to leave again.

My almond-skinned host assured me with a chiding smile that "God will arrange it," but I had reason for concern. It had taken me nearly eight bone-holting hours to travel the 75 miles from coastal Kupang to mile-high Soe, a village resting atop one of the many mountains of the island of Timor.

The admonishing advice of my Soe host to let God arrange the return transportation seemed absurdly mystical and highly impractical. What I needed was someone acquainted with the local travel situation to let me know when I might get a ride back down. I accepted his comment graciously, nonetheless, and determined to make the best of the circumstances.

My Soe host was a youthful, smiling Javanese with a typically unpronounceable name — Sardjito Matosudarmo. I was able only to master the first name and gladly followed his advice to call him simply Sardjito (Sar-GEE-toe). Although he had just been awakened, he greeted me warmly upon our encounter. His first words, after our introductions, were: "Let's have a word of prayer." Which he offered in his native tongue.

Although I did not understand what he was saying, I could not mistake the artless sincerity with which he spoke. As I spent the following days in his presence — he not only arranged many interviews but also acted as my interpreter — I could tell that his prayerful attitude was not feigned. Nor were his actions atypical of the other believers I was to meet during my Soe stay.

The first time we went to talk to Rev. Daniel, one of the two pastors of the large Protestant church in Soe, Mrs. Daniel informed us that he was praying. We waited for some time and finally made an appointment to return in the afternoon after rest time. (As is most tropical areas, Indonesians, who arise before dawn to begin their day's work, take a rest during the heat of the afternoon.)

I arrived early at Sardjito's room for our walk to Pastor Daniel's home. There was no reply to my knock and, wondering if he might still be resting, I peered through the open door to catch Sardjito at his desk in prayer. An open Bible rested on the desktop.

At the Daniels' place I was again greeted affably, and with prayer. Anxious to launch into my investigation, I immediately set up my tape recorder. But I detected a reticence on the part of the minister. In English I asked Sardjito what was wrong.

He explained that the pastor, like himself and fellow believers, relied completely on God for livelihood and did not want His unusual blessings to be exploited for personal glory.

"What kind of blessings?" I wanted to know, assuring them that my intentions were to give credit where credit was due. Hesitantly, Rev. Daniel unraveled a sometimes bizarre history of the church in Soe.

Missionaries from Holland brought Christianity to the area when Indonesia was under Dutch colonialism (and known as the Netherlands East Indies). But while the novelty of the new religion attracted many, it did not break the firm hold that witchcraft had on the people. Even among church members the fear of evil spirits persisted to the extent that many — including some pastors — preferred to use their fetishes to placate the spirits rather than trust God to conquer them.

It was in such a state of nominal Christianity and practical animism that an evangelistic team from Java found the Soe congregation during a visit in the summer of 1965. The evangelists were largely Indonesians, students from a Bible school in Batu, accompanied by a German-Lutheran instructor in the school.

The Indonesian - to - Indonesian ministry aimed at fostering a complete trust in God proved effective. As brave church leaders broke with their occult practices — and weren't destroyed by the evil spirits — others followed their example. Amulets, which represented vital power over the imperious spirits, were burned to prove the seriousness of the new commitment.

The pastors, themselves initially suspicious, were convinced by these and other results that something indeed had grabbed hold of their congregation. Prayer meetings were set up and eagerly attended. Contributions showed a marked increase. The heavy drinking of rice and palm wine was stopped. The chewing of the betel nut for its narcotic-like effect was curtailed. Youth, traditionally the hardest to reach religiously, were the most responsive. They formed evangelistic teams of their own to take this new-found gospel of deliverance to outlying villages.

Calls to the young people to enter an evangelistic ministry came in unusual fashion. Leo, a high school athlete with a reputation as a rebel, was stirred by a dynamic challenge to Christian service given by the headmistress of a Soe school. Later, studying in his room in Pastor Daniel's home with two fellow students, he suddenly called out, "Who turned out the light?" Assured that it was still burning, Leo stumbled to his bed. "I must be overtired," he told his bemused comrades. "I'm going to rest."

He slept a few minutes. Then, as if wrenched from the bed, he fell to the floor and appeared to be struggling with an invisible force. Leo groped his way to his clothes box and thrust his hand to its bottom, pulling out the root of plant which was bound around with red string. "Yes," Leo muttered, as if answering the unseen visitor, "this is my **djimat**."

Leo's companions recognized the strange object as an instrument of witchcraft. "It's true," Leo spoke again. "I have used it to ask the spirits to help me win races and to attract girls." The unusual conversation continued a moment. Then Leo seemed to fall unconscious.

"What's the matter? Who are you talking to?" one of the boys shouted. Leo slowly turned his sightless eyes toward his companions. At length the white-faced youth replied, "I saw the Lord. He made me reveal the **djimat** I had never given up. He told me He wanted me to serve Him alone. And . . ." His voice trembled. "He told me I must have Pastor Daniel pray for me — or I will die. Would you get him, please?"

Pastor Daniel came swiftly upon the desperate summons. After the vital prayer, Leo's root fetish was burned. Reminiscent of the Apostle Paul, Leo received his sight again when he was ministered to by the man of God. And, like Paul, from that point on he became a persuasive evangelist, inspiring others to follow the Christian way.

It was the zeal of young leaders such as Leo, Rev. Daniel told me, that fanned the religious fire in Soe — and "signs and wonders" have maintained the flame.

I had already heard about one of the first miracles from my missionary friend in Kupang. In his regular visits to Soe during the dry seasons he had followed the happenings there closely. He had talked to both of the major participants in this particular drama.

An elderly woman among the mourners at the funeral of a young boy felt a strong impression to pray for the lad's life. At first she resisted the impulse. The boy had been dead several hours and in that climate, with no embalming, it was imperative that burial be completed soon after death. But the feeling persisted. When it came time to put the lid of the wooden coffin in place, she knew she had to act. She asked if she could offer a prayer. The ceremony was stopped to honor the old woman. While she was praying, the boy stirred, then rose up.

To many the fact that the "dead" boy is alive today represents a miracle. But to the believers in Soe the miracle lies rather in how the event was useful in bringing a large number of animist mourners to faith in Christ. Indeed, such occurrences — as well as the testimony of those who were delivered from the grip of witchcraft — spurred a revival-like growth of Christianity in Timor, where the Christian population has expanded by more than 200,000 in the last five years.

As the recitation of the events fell on my Western ears, I wondered if I hadn't probably come upon an extremely imaginative people. But as the days slipped by I was captivated by their ingenuous sincerity and absolute trust in God. Perhaps the unreality of the exotic location clouded my perception, but I seemed to have been

(Continued on page 2)

*) Don Crawford, former editor with the David C. Cook Publishing Company and Tyndale House, is currently a free lance article and book writer living in Wheaton, Ill. This article was condensed from a book soon to be published by Tyndale House.

Spiritual renewal shakes Canadian City

Saskatoon, Sask. (EP) — A week of evangelistic meetings begun here by Evangelists Ralph and Lou Sutera have stretched into two months as spiritual revival sweeps the Canadian city and environs.

The theme verse of the campaign begun at Ebenezer Baptist Church was II Chronicles 7:14 — the same passage that sparked the 1950 Wheaton College revival. "The whole congregation got right with God and with one another, as they humbled themselves and prayed," says Mrs. E. Rowney, a member of the church.

Honesty before God and man was the recurring by-product of the awakening. Two brothers who had not spoken for many years confessed their faults and were restored to fellowship. They sang a duet in the church. One family drove 30 miles out of town to ask forgiveness of those against whom they had held a grudge for many years.

After the first two weeks crowds forced the meeting into the larger quarters of St. Timothy's Anglican Church, two nights later to University Drive Alliance Church seating 1,000, and finally into Third Avenue United Church. Hundreds of people stood in line to get in. Many times no sermon interrupted the flow of testimonials.

Contagious joy, but no excessive emotionalism characterized the services. People spontaneously testified before the packed sanctuaries and lingered for "after glow" meetings following the main session.

Nearly half of those testifying were young people. A significant number told of deliverance from drugs, alcohol, and other binding habits. One young woman, diagnosed as a schizophrenic, had received 30 shock treatments and was taking 20 pills a day. The doctor said there was no hope, but she testified of healing following her conversion to Jesus Christ.

In addition to the restoration of friendship came restitutions for petty thefts. Businessmen all over the city were continually surprised by people returning stolen goods or paying for them.

Bible schools in Saskatchewan, Alberta and even in far-off Toronto experienced a touch of the awakening.

Signs of the revival have appeared in Regina, 150 miles south. George W. Elliot, director of Western Tract Mission in Saskatoon, has traveled many miles with gospel teams recruited from local churches to spread the news. A taxi-cab driver was astounded when a woman asked him to drive her to a church meeting after midnight. Some services continue until 4 a.m. as the fresh dew of heaven continues to fall.

BATTLE AGAINST BIKE THIEVES: Youngsters bring their bicycles to Scarborough police, to register bikes as an aid to getting them back if they're lost or stolen. In 1971 more than 1,000 bikes a month have been reported missing, compared with 9,005 for all of 1970. Metro Toronto police are registering bikes in all areas.

RETREAT FROM PARADISE

(Continued from page 1)

caught up in the mystical atmosphere that surrounded the place.

I was no longer bothered about when — or whether — I would be able to return to Kupang and the rest of my itinerary. I had prayed for transportation down; if God wanted my to make my flight, He would arrange it.

On Sunday morning I attended a worship service with my Timorese friends. Since I had been informed that all the carpentry and furniture-making in Soe was done locally, using trees felled in the nearby forests, I was surprised to see an imposing raised pulpit above the altar, from which the enrobed pastor delivered his sermon.

The message, as interpreted for me by Sardjito, was biblically oriented and surprisingly profound. But I was more impressed with the congregation. Worshipers filled every available seat in the large building, although this was the second sermon, delivered in Indonesian rather than in their native Timorese. The a capella hymnsinging, some of it to familiar Western melodies, was so unrestrained yet so harmonious — so alive — that it spoke volumes about the meaninfulness of their faith.

As I was resting in my room that afternoon, my thoughts about the memories I'd carry away with me if I ever got out of Soe were interrupted by the screech of brakes outside my window. Motor transportation had been so rare that I got up to investigate. A jeep had pulled up to the inn. I wondered, rather whimsically, if this might be the transportation that was be provided for my trip to Kupang. I would need it on that day if I were to make my scheduled flight. I wasn't optimistic, however, for the jeep looked just like the one I had seen outside Soe's "city hall."

I stepped into the lobby as three men entered through the outside door. One of them was a Westerner. I introduced myself, hoping he could speak English. He could. He was an American emigrant to Australia, he said, a rancher who had been sent to this remote area by a large cattle company to find grazing land. He was now on his way to Kupang.

As calmly as I could I explained that I was seeking transportation there myself.

He smiled perceptively. "In Indonesia one always makes room."

I nodded, recalling the crowded ride up the mountain. We made arrangements to leave for Kupang after the evening meal, and then I rushed to tell Sardjito the bitter-sweet news. While I was excited at this answer to prayer, I was saddened at the realization that I would soon leave my Shangri-La.

"Isn't God wonderful?" was Sardjito's humbling response to my tidings. There was that inscrutable, chastising smile again. That my transportation had been miraculously provided at just the right moment didn't surprise him at all.

Tortured for Christ!

Milan Haimovici

Lutheran pastor Milan Haimovici spent eight years in Romanian jails passing through indescribable tortures. The Communists placed him barefoot on burning coals. He was savagely beaten in the groin and made to empty barrels filled with the human waste of thousands of prisoners with his own hands. However, his faith withstood all these trials. Even Communist officers as they spoke later about it, were filled with such respect that they took off their hats when speaking about this living saint. Thousands of Christian prisoners died in Romanian Communist jails. A complete account of their courageous faith and stand for the Lord is contained in the book TORTURED FOR CHRIST, by Rev. Richard Wurmbrand, a bestseller in 25 languages.

Be interested in the plight of our persecuted brethren behind the Iron and Bamboo Curtains.

Mail coupon for the book, "Tortured for Christ" by Rev. Richard Wurmbrand. Translated in 27 languages.

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Church Announcements

CHR. REF. CHURCH

Called

to Forest, Ont., Rev. Gerrit H. Polman of Niagara Falls, Ont.

Declined

for Fruitland, Ont., Rev. J. Hellinga of Grand Rapids, Mich.

FAREWELL DR. L. PRAAMSMA

The consistory of the Fruitland Chr. Ref. Church has reserved the evening of January 10, 1972 for all who want to shake hands with Rev. Dr. & Mrs. L. Praamsma, before they leave for Collingwood, Ont. There will be no program, but just a farewell in the Christian Reformed Church on #8 Highway, Fruitland, Ont.

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FORMER BRANTFORD MINISTER INSTALLED IN BLOOMFIELD

On Thursday, December 16, the Reverend Mr. Riemer Praamsma was installed as the pastor of the Bloomfield Bethany Christian Reformed Church. The Rev. E. Gritter of the Belleville C.R.C., who was the counselor during the absence of a minister, opened and conducted most of the service.

Chosen as the text for the sermon was John 1:6,7: "There was a man sent from God, whose name was John. The same came for a witness, to bear witness of the Light, that all men through him might believe." By superimposing Rev. Praamsma's name, Rev. Gritter pointed out that we must also consider our new pastor as a man from God to us. He is God's servant, not ours, and in this capacity is to help us in our spiritual growth.

The choir sang two songs of praise — one before and one after the sermon.

Mr. Praamsma was then officially installed using a standardized form, charging him to preach the Word of God using the Scriptures as the only Gospel.

The three questions were asked of Rev. Praamsma, to which he answered, "I do, with all my heart!"

The Reverend Mr. J. Geuzebroek (Kingston Christian Reformed Church) and the Rev. Mr. P. De Jong (from the Cobourg C.R.C.) continued by charging the new pastor with his responsibilities toward his congregation, and in reminding the congregation of their responsibility in treating Rev. Praamsma as a Man of God, and remembering to pray for him that he may preach the True Gospel.

All three guest pastors relayed a personal message to the new pastor and his family.

The Belleville congregation was also represented by one of its elders, and extended their welcome and blessing to the incoming minister and his family. Mr. Henry Hoekstra, on behalf of the consistory and congregation of the Bloomfield Church, then formally extended his welcome and acceptance of the new pastor.

Mr. Praamsma was finally given an opportunity to stand behind "his" pulpit and thanked all for their participation and warm welcome. He especially remarked on the "longsuffering" patience of several of the church members who waited for approximately four hours for his delayed afternoon arrival, Wednesday, December 15.

After the service, refreshments and get acquaintance chatter was quickly passed around in the church basement. I'm sure the pastor and his family certainly felt wanted after such a warm reception.

We are all looking forward (the Reverend too) to Rev. Praamsma's service here.

Bob Reitsma.

SECOND CHR. REF. CHURCH OF TORONTO

We received the following communication:

In order to avoid confusion, we like to state for publication that there has been no change in the address of this church: Second Christian Reformed Church of Toronto, 265 Albion Rd., Rexdale, Ont. Minister: Rev. J. J. Byker, 259 Albion Rd., Rexdale, Ont. Corr. Clerk: Mr. N. Gazendam, 33 Benway Drive, Rexdale, Ont. Treasurer: Mr. H. Vroom, 16 Forest Path Court, Rexdale, Ont.

There are only 3 weeks between now and January 31, 1972

That means that there is only a short time left to win your free return plane ticket Toronto-Amsterdam for bringing 30 new paid subscriptions.

The response has been very good. However, there are some who have not reached the 30 yet. Try hard in the last few weeks. The prize is worth winning.

All new, paid subscriptions should reach Calvinist-Contact before January 31, 1972.

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Literary Editor: C. W. Barendrecht.
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DATA CENTRE

Feb. 26	1972 Annual Meeting of the C.J.L. Foundation, Humbergrove Vocational School, 1760 Martin Grove Road, Rexdale, Ont. Dr. Bernard Zylstra will deliver the keynote address: "Do Christians Have a Political Future?"

The third lecture in the AACS-sponsored Discovery III series EXPLORATIONS IN CONTEMPORARY LIVING, "CHRISTIAN EDUCATION IN THE 1970's", will be held in the following communities. The topic is "The Curriculum as Guide-line in Christ-centered Living and Learning". (Where no location is mentioned, check local announcements.) Starting time 8 p.m., unless otherwise indicated.

Team A: Mr. John Van Dyk

Jan. 26	Midland Park N.J. Friendship Hall of the Chr. Ref. Church.
Jan. 17	Pittsburgh, Pennsylvania.
Jan. 18	Chicago, Illinois.
Jan. 19	Grand Rapids, Michigan.
Jan. 20	Sioux Center, Iowa.
Jan. 22	Memphis, Tennessee.
Jan. 24	Toronto, Ontario.

Team B: Mr. Harro Van Brummelen

Jan. 13	Calgary, Alberta.
Jan. 17	Edmonton, Alberta. St. James United Church (Third Chr. Ref.), 14323 - 107A Ave. 8:15 p.m.
Jan. 18	Lacombe, Alberta. Bethel Chr. Ref. Church, Corner of 57 St. and 51 Ave.
Jan. 19	Lethbridge, Alberta. Auditorium of Immanuel Chr. School, 802 - 6th Ave. N.
Jan. 20	Victoria, B.C.
Jan. 21	New Westminster, B.C. Herbert Spencer School, 105 Sixth Avenue.
Jan. 24	Bellevue Washington. Bellevue Chr. School, 1701 - 98th N.E. 7:30 p.m.
Jan. 25	Telkwa, B.C. Telkwa Chr. Ref. Church, Highway 16 West.
Jan. 26	Terrace, B.C.

Team C: Mr. Albert Witvoet

Jan. 17	Ottawa, Ont. St. Paul's Presb. Church, 971 Woodroffe Ave.
Jan. 18	Kingston, Ontario.
Jan. 19	Sarnia, Ontario.
Jan. 20	London, Ontario.
Jan. 21	St. Catharines, Ont. Auditorium Calvin Chr. School, 300 Scott St.
Jan. 24	Thunder Bay, Ontario.
Jan. 25	Winnipeg, Manitoba.
Jan. 26	Guelph, Ont. John Calvin Chr. School, Water St.

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Opel Rekord 1700 automatic	763.20	231.00
Ford Taunus 17M	619.20	189.00
Peugeot 404 Sunroof	648.00	195.00
Opel Rekord Stn. Wagon	666.00	201.00
Volkswagen 1600 Stn. Wagon	666.00	201.00
Opel Kapitan (5/6 persons)	756.00	228.00
Citroen ID 19	720.00	219.00
Mercedes	810.00	246.00
Mercedes automatic	990.00	300.00
Chevrolet	864.00	261.00
Chevrolet automatic	1044.00	315.00
Volkswagen Microbus	1044.00	315.00
Volkswagen Westfalia Camper	1152.00	348.00

N.B. During the period from March 1 to October 30, the monthly prices are increased by Dfl. 99.00 US$ 30.00.

- For renting during part of a month prices will be charged on a pro rata basis. e.g.

A Volkswagen 1300 for 12 days
42/30 x Dfl. 532.80 = Dfl. 745.92 in total
including 4200 free Kilometers.
or
A Volkewagen 1300 for 12 days
12/30 x Dfl. 532.80 = Dfl. 213.12 in total
including 1200 free Kilometers.

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Volkswagen 1600	324.10	98.35	46.30	14.05
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Opel Rekord 1700	370.30	112.35	52.90	16.05
Opel Rekord automatic	418.60	127.05	59.80	18.15
Ford Taunus 17M	370.30	112.35	52.90	16.05
Peugeot 404 Sunroof	378.00	114.80	54.00	16.40
Opel Rekord Stn. Wagon	385.70	116.90	55.10	16.70
Volkswagen 1600 Stn. Wagon	385.70	116.90	55.10	16.70
Opel Kapitan (5/6 persons)	436.10	132.30	62.30	18.90
Citroen ID 19	420.70	127.40	60.10	18.20
Mercedes	448.70	136.15	64.10	19.45
Mercedes automatic	504.00	152.95	72.00	21.85
Chevrolet	560.00	169.75	80.00	24.25
Chevrolet automatic	622.30	188.65	88.90	26.95
Volkswagen Microbus	448.70	136.15	64.10	19.45
Volkswagen Westfalia Camper	521.50	158.20	74.50	22.60

- Rates do not include gasoline.
- Government tax must be added to the cost of the rental.

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THE HEARTBEAT OF FATHER

By the time our readers receive this issue of our paper the new year will already be a few days old. One day rolls into the other and if it were not for the changes which we make ourselves, no one would notice the difference between the one day or the other or between one year and another.

In a sense the division line between the old year and the new is artificial. We may say that we pass the threshold of a new year as if everything is renewed, but in fact we carry our joys and our troubles, our kindness and our quarrels, from the one year into the next. A change does not occur when we turn a page on the calendar. A change occurs only when we ourselves change. Or, to say it in Biblical language, a change only really occurs when a man is born again. Such a change is not only remarkable, it is also thorough. A reborn man looks at himself differently and he will have a different view at the world around him.

Religion is not a matter of the mind only, not a personal opinion; religion is a matter of the heart which leaves nothing untouched. And, therefore, our religion determines to quite an extent how we live, how we think and talk, how we live with one another, how we face the problems of our day, how we take our place in the community and what our share in this community life is.

Among the many matters of discussion we carry on into the new year, we think especially about the discussion concerning the Word of God. Many people have already given their viewpoint on the matter and we do not doubt that many more will follow. It makes the impression of a theological debate. Although many worthwhile things have been said, it does not seem that we have solved our problems and disagreements. In the heat of the discussion we are in danger of overlooking one outstanding fact, and that is that the closer we live to the Lord the better we understand His Word. Let's give this a second thought: the closer we live to the Lord the better we understand His Word.

Suppose a boy writes a love letter to his girl friend. You can take that letter and show it to bright psychologists or clever psychiatrists. They may study this letter and bring worthwhile psychological facts to light. But it is a loveletter from that boy to that girl, which means that the only one who really understands the letter is the girl. The brightest professional is not able to read in that letter what this girl reads in it. Only she gets excited about it, not a professional. Only she knows what that letter really means, even though she would not be able to define in words what it means.

Something like this happens when one reads the Word of God. Don't say that such a comparison is profane. Repeatedly the Lord makes that comparison in the Bible. "Your true husband is your Maker, the LORD of host is His Name." (Isaiah 54:5) ". . . which covenant of Mine they broke, although I was a Husband to them, says the LORD." (Jer. 31:32) "Jesus . . . showed His own He loved in the world that He loved them to the end." (John 13:1)

Love among people is a derivative of the love of God.

When I read my Bible I do not detect certain theological aspects in the first place, but first of all I hear and feel and experience the love of God. And the closer I live to the Lord, the better I understand it. No theologian can let me feel the heartbeat of my Father, only the Holy Spirit can — and He does.

We do well to let this thought penetrate, not only in our discussions about the Word of God, but in all our discussions, in fact in all of life.

The Lord does not throw bones of contention in our lap. He is reconciling the world to Himself and for that reason the apostle Paul could write to the Christians in Corinth: "be you reconciled to God." And therefore: to one another.

D.F.

Let's Play Chess

Editor: Charlie Hess

FIRST SERIES OF PROBLEMS IN JANUARY

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Th. Kuner, Germany 1959
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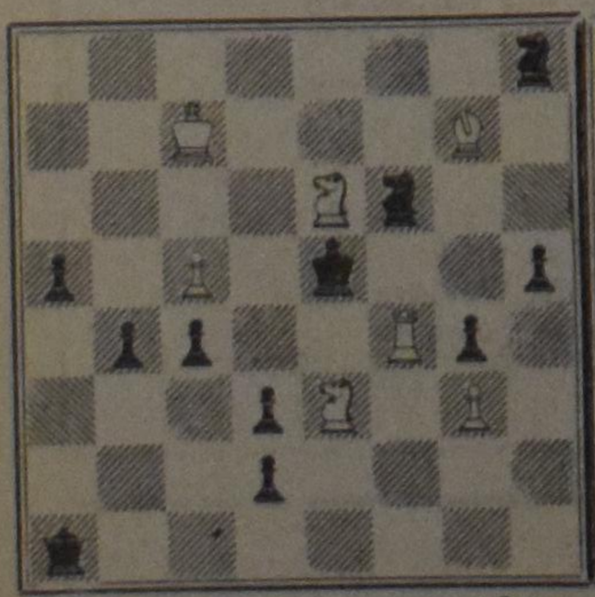

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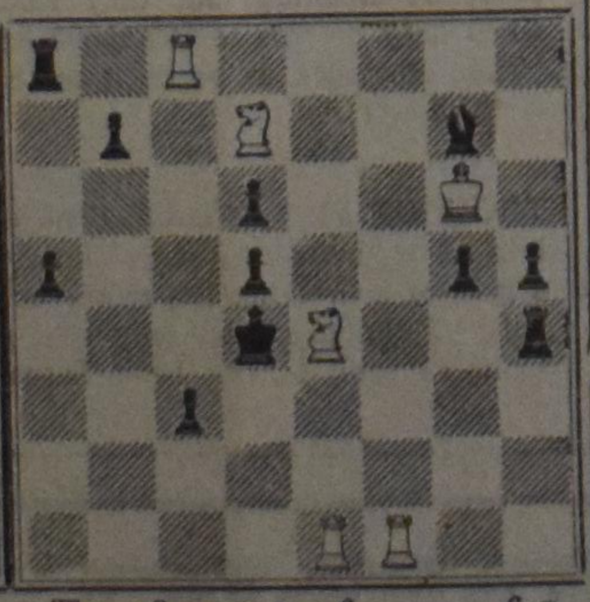

Three 2-movers 6 6 p.
a. diagram
b. w. King at QB1 (c1)
c. w. King at QR3 (a3

NOTES

1. We make a new start in the new year. The first series is very attractive. Finding the fine solutions will crown the hardest trouble you'll have to go through.
2. Kuner's 3-mover won a first prize in a tournament in Germany. There are quite a bit tries that lead to nothing. The discovery of the key will be surprising. Full solution, please.
3. Indonesian problems are rare but always special. I am sure that our solvers will enjoy this trio tremendously. Indication of three different key moves will be sufficient but with the threats!, if there are any.
4. Don't send solutions before you also have finished the second series.

A NEW AGE

by DR. R. KOOISTRA

Shocks and Changes

At the time when we change from one year into another one, we are all inclined to think about time. We are more than usually aware of the fact that time and the changes of time require certain adjustments. Are we moving with the time? We are reminded of the saying: "You must change with the times, unless you are big enough to change the times". However, there are many people who are very suspicious of changing with the times. Yet they feel unable to change the times and therefore they advise us to keep things as they were. With regard to the future one can decide between an eager willingness to change, a kind of progressive and sometimes aggressive attitude, and — on the other hand — the attitude of conservatism, of trying to keep things as they were in the past. Against the progressive attitude one can state that not every change means improvement. With the same right it can be maintained that not all that is old is good, because it is old. Neither the future changes, nor the patterns of the past have as such the value of authority. Our lives must be governed by another principle: that of obedience to God's will. This principle will mean change of what is sinful and continuation of that which is good.

During last year, a book was written by Alvin Toffler entitled **Future Shock.** In this book the author tries to show to us that the world is in a changing process, that we are in many ways at the beginning of this process and that therefore we will have to make many adjustments in the future. For example, he shows us that man in transportation has been picking up speed. Whereas for the longest time in history man wasn't able to move with a speed of more than 20 miles per hour, he learned during the nineteenth century to accelerate by means of a locomotive to about 100 miles per hour and now his jet planes move at the speed of 400 miles per hour and rockets go at a speed of 4,000 miles per hour and the space capsules may even move at 18,000 miles per hour. Likewise many other things are changing in the same manner. Our machines become more and more complex. We live at the beginning of the computer age and it is not yet predictable to say how the computer will influence our future life. Another change is brougth about by the fast increase of our knowledge. During the Middle Ages it took about a century to write a thousand books. Now the world is producing a thousand books every day.

All these changes will affect the lives of the millions who live on earth today in many ways. According to Toffler there are two options: We could either slow down the change to give us some time to breathe, or we must train ourselves for the speed of the changes. The options are the choice between controlled change and adapted behaviour. The author of **Future Shock** himself does not have much hope. He writes in one of the concluding paragraphs of his book that America is tortured by uncertainty with respect to money, property, law, order, race, religion, God, family and self. Our lives he says are in shock and shaken. Value turnover is faster now than ever before.

Another book about future change, **The Biological Time Bomb** by Rattray Taylor is not more optimistic. He says: "The degree of imagination needed to break away from our situation is probably beyond the imagination of man". "We do not know how to combine knowledge and love". According to this latter author, man certainly does not have the key to the future. Man does not have what it takes to deal with the future shock.

Former Changes and Shocks

As Christians we do not have to live with the conclusions of either Toffler or Taylor, but we can listen to the instruction from the Word of God. However, before we do so, let us have a look at changes in the past. During the past there were often also great, painful changes and many a time it was proven that man did not have the ability to live with the changes and that it took a long time for man to discover the will of God in the midst of these changes.

Brecht's Galileo

Bertolt Brecht is a German playwright who died shortly after the second world war. One of his plays is entitled: **The Life of Galileo.** In the preface of the English edition Brecht says:

> Around the turn of this century no other line from a song so powerfully inspired the workers as the line: 'Now a new age is dawning'; old and young marched to it, the poorest, the down-and-outs and those who had already won something of civilization for themselves — all felt young.

Later on he states that it was therefore his intention with this play to show the dawn of a new age and to try to correct some of the prejudices about the down of such a new age. Many of our readers will be familiar with the name of Galileo Galilei, the Italian scholar and teacher of mathematics who proved and defended the new Copernican system, the system that maintained that the earth was moving around the sun and not the sun around the earth.

Although I was always conscious of the fact that the change in our understanding of the universe had profound influence upon man and the development of sciences, yet it never dawned on me what it must have been for the many people who in one way or another become involved with these changes. I think Brecht in his play gives us a good picture of these profound changes due to the shock which Galileo provided by his theories. All this must make us very careful not to condemn things just because of the fact that they are new or because of the fact that they change our world view. We all have some picture of order in our mind. Yet we are not always sure that our ideas are right. However, we should remain open to new suggestions and critical of our own tradition.

At the beginning of the play Galileo, when washing himself and preparing for a new day of research and teaching, makes the following observation:

> When a young man in Siena, I saw how a couple of builders, after five minutes argument, replaced a thousand-year-old system for moving granite blocks by a new and more practical arrangement of the tackle. Then and there I knew the old age is past and a new age is here. Soon mankind will know the truth about their home, about the heavenly body on which they dwell. What is written in the old books no longer satisfies them.

A bit later Galileo characterizes the influence of his teachings as follows:

> I predict that in our lifetimes astronomy will be talked about in the market-places. Even the sons of fishwives will go to school. For these city people seeking after novelty will be glad that the new astronomy now lets the earth move freely, too. It has always been said that the stars are affixed to a crystal sphere to prevent them falling down. But now we have plucked up courage and we let them soar through space, unfettered and in full career, like our ships, unfettered and in full career.
>
> And the earth rolls happily round the sun, and the fishwives, merchants, princes and cardinals and even the Pope roll with it.
>
> Overnight the universe has lost its centre, and by morning it has countless ones. So that now each — and none — is regarded as its centre. For suddenly there is plenty of room.

On the 10th of January, 1610, Galileo discovered by means of the telescope, certain phenomena in the sky which proved the Copernican system. In the night Galileo and his friend Sagredo, wrapped in thick cloaks, look through the telescope. The following discussion then takes place:

> Galileo: How do you explain those luminous spots?
>
> Sagredo: It cannot be.
>
> Galileo: But it is. They are mountains.
>
> Sagredo: On a star?
>
> Galileo: Giant mountains. Whose summits are gilded by the rising sun, whilst all around night still covers their slopes. You see the light descending from the topmost peaks into the valleys.
>
> Sagredo: But that contradicts all astronomy for the last two thousand years.
>
> Galileo: Yet that's how it is. What you see has never been seen by any man besides myself. You are the second.
>
> Sagredo: The moon cannot be an earth with mountains and valleys, any more than the earth can be a star.
>
> Galileo: The moon can be an earth with mountains and valleys, and the earth can be a star. An ordinary heavenly body — one among thousands. Look again.

After a little while Galileo speaks again and asks his friend:

> Galileo: . . . Keep your eye at the telescope, Sagredo. What you see means that there is no difference between Heaven and Earth. Today is the tenth of January, sixteen hundred and ten. Mankind will write in its journal: Heaven abolished.
>
> Sagredo.: That is appalling.

After some interruption the discussion between the two scholars continues:

> Sagredo: So that there are only stars there! — And where then is God?
>
> Galileo: What do you mean?
>
> Sagredo: God! Where is God?
>
> Galileo angrlly: Not there! Any more than he could be found on earth, if there were beings up there and they were to seek him here!
>
> Sagredo: Then where is God?
>
> Galileo: Am I a theologian? I'm a mathematician.

The People and the Church

We can easily understand that all these new theories and new discoveries shocked the people of Galileo's days. Not in the last place, leaders of the university and of the church, philosophers and bishops alike were deeply perplexed by the Galilian teaching. One day Galileo is visited by a philosopher who after some reluctance agrees to argue in Italian, though the argument will lose its elegance, according to him. The philosopher describes the traditional view as follows:

> . . . The cosmos of the divine Aristotle, with its mystical, music-making spheres and crystal domes and the gyrations of its heavenly bodies and the oblique angle of the sun's orbit and the secrets of the satellite tables and the rich catalogue of constellations in the southern hemisphere and the inspired construction of the celestial globe, is a conception of such symmetry and beauty that we should do well to hesitate before disturbing that harmony.

In response Galileo invites him to look through the telescope. However, the philosopher and theologians are too busy to ever take a look through the instrument. They remain stuck with their accepted traditions, views and theories. In response to Galileo's request that they take a look through the telescope at the stars, the mathematician answers:

> It would be much more helpful, Signor Galilei, if you were to tell us the reasons which lead you to the assumption that in the highest spheres of the immutable Heavens stars can move freely through space.

to which the philosopher adds:

> Reasons, Signor Galilei, reasons.

A touch of humour is added when at this discussion a younger court lady makes the following observation:

> One is said to be able to see every hair on the Great Bear through that instrument.

In self-defence Galileo states:

> Gentlemen, belief in the authority of Aristotle is one thing; facts, tangible facts, are another. You say that according to Aristotle there are crystal spheres up there and therefore certain movements cannot take place because the stars would have to break through those spheres.
>
> I place my telescope at their disposal so that they can convince themselves, and they quote Aristotle. But the man had no telescope!

The end of this scene is, of course, that neither the mathematician nor the philosopher use the telescope. They do not need to do it because they have the opinion of the greatest living astronomer,

(Continued on page 4)

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A NEW AGE

(Continued from page 3)

Father Christopher Clavius, Astronomer-in-Chief at the Papal College in Rome as their final authority on these matters. Later on (about six years later) Galileo was called to Rome to defend his views for the Collogeium Romanun. Here he is admonished by a very old cardinal who exclaims:

> . . . You wish to degrade the earth, although you live on it and receive everything from it. You would foul your own nest! But I at least will have none of it! . . .

Deep Tragedy

The play continues by showing how Galileo at first is rather successful with the ecclesiastical authorities, but later he comes in greater difficulties and finally the office decides that the teachings of Copernicus are futile, foolish and heretical and cannot be taught in public. However, in some way or another, at first, Galileo is not put under too much pressure. One of the most beautiful episodes of the whole play is the conversation between Galileo and a young monk born from poor parents. The monk informs Galileo that he has decided to give up astronomy in obedience to the church. Galileo is bitterly disappointed but the little monk gives his story in the following words:

> . . . Let me speak for a moment of myself. I grew up as a son of peasants in the Campagna. They were simple people. They knew all about olive-trees, but very little else. While observing the phases of Venus, I can see my parents, sitting by the hearth with my sister, eating their cheese. I see above them the beams blackened by centuries of smoke, and I see clearly their old, work-worn hands and the little spoons they hold. They are not rich, but even in their misfortune there lies concealed a certain invisible order of things. There are those various rounds of duties, from scrubbing the floor, through the seasons in the olive grove, to the payment of taxes. There is even regularity in the disasters that befall them. My father's back becomes bent, not suddenly, but more and more each spring among the olive-trees, just as the childbearings which have made my mother less and less a woman have followed one another at regular intervals. But they call up the strength to sweat up the stony paths with their baskets, to bear children, yes, even to eat, from the feeling of continuity and necessity which is given them by the sight of the soil, of the trees springing with new green foliage every year, of the little church, and by listening every Sunday to the Bible texts. They have been assured that the eye of God rests upon them; searchingly, yes, almost anxiously — that the whole universe has been built up round them in order that they, the actors, can play their greater or lesser parts. What would my people say if they learned from me that they were really on a little bit of rock that ceaselessly revolves in empty space round another star, one among very many, a comparatively unimportant one? Why is such patience, such acecptance of their misery, either necessary or good today? Why is there still virtue in Holy Writ, which explains everything and has established the necessity of toil, endurance, hunger, resignation, and which now is found to be full of errors? No, I see their eyes grow frightened! I see them dropping their spoons on the hearth-stone, I see how they feel cheated and betrayed. So there is no eye resting upon us, they say. We must look after ourselves, untaught, old and worn out as we are? No one has provided a part for us on this earthly, miserable, tiny star which is not independent and round which nothing revolves? There is no meaning in our misery, hunger is simply not-having-eaten, and not a test of strength; exertion is just stooping and tugging — with nothing to show. So do you understand that in that decree of the Holy Congregation I perceive true maternal compassion, great goodness of soul?

The little monk sacrifices progress in science to the more humanitarian values, the intense happiness of his poor parents who would not be able to understand what these changes in fact mean. We can have a lot of sympathy for the little monk, for the teachings of Galileo affected people in a profound and broad way. In that year during the carnival processions, they sang the following song:

When the Almighty ordered his great Creation,
He told the sun that it, at his command,
Must circle round the earth for illumination
Just like a little maiden, lamp in hand.
For it was His desire each thing inferior
Should henceforth circle round its own superior.
And things began to turn for all their worth
The lesser ones around the greater
And round the earlier the later,
As it is in Heaven so on earth.
And round the Pope revolve the cardinals
And round the cardinals revolve the bishops
And round the bishops revolve the secretaries
And round the secretaries revolve the magistrates
And round the magistrates revolve the craftsmen
And round the craftmen revolve the servants
And round the servants revolve the dogs, the chickens and the beggars.

That, good people, is the Great Order, ordo ordinum as the Signori theologians say, regula aeternis, the Rule of Rules — but what, dear people, happened?

Then up got Doctor Galilei
(Threw the Bible away, caught up his telescope,
Took a look at the universe.)
'Stand still!' to the sun he said,
'For now the Creatio Dei
Shall turn the opposite way.
Now the mistress must obey
And turn around her maid.'

Defeat

Under the pressures from the outside and in fear for his own life, finally Galileo decides to recant his theories:

> 'I, Galileo Galilei, teacher of mathematics and physics at the University of Florence, renounce what I have taught, that the sun is the centre of the universe and motionless in its place, and that the earth is not the centre and not motionless. I renounce, abhor and curse, with all my heart and with sincere faith, all these falsehoods and heresies, as well as every other falsehood and every other opinion which is contrary to the teachings of the Holy Church.'

In this way Gallileo becomes an anti-hero. We know that he yet continued to work on his studies and in secret he completed the manuscript of his book "Discorsi" in which he reflects on his theories about motion.

Conclusion

At the beginning of a new year, we may continue to work on the basis of what has been accomplished in the past. We do not have to be scared by future shock. As as matter of fact, we look forward with confidence to the return of Christ who has said: "See, I make all things new."

We are not scared by science nor by the conservative mind. Both the little monk and Galileo were dishonest. Both were in a way opportunists. The Word of God gives us better advice on the threshold of 1972: "Therefore, my beloved brethren, be stedfast, immovable, always abounding in the work of the Lord, knowing that in the Lord your labor is not in vain." (1 Cor. 15:58).

Pastoral Counselling

PEOPLE WHO ARE BORED WITH EACH OTHER

by REV. RALPH HEYNEN,
Pine Rest Christian Hospital Chaplain.

Our subject today is: "People Who are Bored with Each Other". A lot of marriages end up in unhappiness, cold war, in separation, or even in divorce; when there are really not so many particular definable problems. When you look at a marriage like this, there are no extramarital involvements; there is not a great deal of financial stress; it is not so much the fact that people are incompatible or that they cannot live together, but they have simply reached the point where they are tired of each other; they are bored with each other. I have seen this thing happen in the lives of several people with whom I have been in touch, a number of people who have immigrated into this country, particularly into the Canadian provinces. You find that these people during the first years that they have a tremendous struggle for survival. They work at very low wages; the homes in which they live are very poor; everybody in the family has to pitch in and they work together very hard in order to make a go of it. But after a few years they get involved in a business or they buy a farm of their own; they are able to move into a better home, financially they are better off. And soon they get tired of each other. A man was telling me that during the time that they were struggling for a living, they got along very well; they were a close-knit, loving family. But as soon as they began to prosper, the whole family seemed to split apart at the seams. One of the reasons for this is the fact that they get tired of each other. They do not need each other quite so much and they get bored with each other. I have also seen this this happen in young people who are getting an education. Usually, the wife would work in order to make enough money to get through college, or through the university. It was a considerable struggle and often there was not enough food and enough money. But they managed to get along and they were loving and accepting of each other; they could take each other well and find real companionship in their days of need. But after a man gets successful in his profession and the woman gets involved in her clubs and in her social activities, gradually the marriage tends to drift apart. They do not need each other quite so much. In fact, they are bored with each other. For that reason, the marriage somehow or other begins to break up. This indicates something, I believe, in the lives of people. When you are in the midst of a struggle, when we have to battle for an existence, we feel that we need each other and we work together. But when there is a bit more of an affluence or when life becomes a bit more easy and comfortable, the people tend to drift apart; and there is a sense of boredom there. Now this is part, I believe of the whole American picture.

Dr. Franko, who spent some years in a concentration camp and who wrote his book, "From Death Camp to Existentialism" talked about the fact that it is not just the matter of the "how" of living but the "why" of living. This is often called the search for meaning. And several books have been written along this line, that stress the fact that many couples today have lost the "why" of living. They have no purpose, no direction, no meaning in their lives. In many of the people who are occupying the waiting rooms of the psychiatrists' offices, some of those who are in mental institutions, are suffering from no definable disease in the strict sense of the word; but they are living in a vacuum, because they have lost their goal and their sense of meaning in life. Now there are several ways in which this expresses itself. It expresses itself in much of the marital unhappiness and divorce which you find in our present age. A good many of the people on T.V. who talk about their marriages, some of them who had two, three, or four different wives or husbands, often say, "Well, he was a good fellow; we got along very well," but after a few years you just get tired of each other. And that is happening altogether too much, not just among the movie colony, but also in our own communities; where people are able to get the things that they need, the things that they desire, and then somehow or other they get a bit tired of each other, and they are bored.

I think another way in which people handle this situation is the fact that they make themselves so frantically busy. There are some families who are so intensely involved in all kinds of activities, in clubs, in committees, in parties, in the educational, in the cultural groups, and they spend their energies in this way. Now a lot of this kind of activity is fine; it is good. But when people are using this kind of thing in order to escape from the routine of family living, from the matter of merely bringing up a family; you get the idea that they are bored, they are tired of just the ordinary things. They have got to have something that is a bit more exciting. They need a sense of meaning in life. You find the same thing that is evident in a lot of the talk that people have today about the future. There are a lot of people who take the attitude, "After all, what is the use? We do not know what is going to happen in the future; sooner or later this world is going to burn up into atomic ashes anyway." One man made the statement, when he had five daughters and no sons. "Well," he said, "at least I will not have the problem that some people have, that you have to worry about your son being in Vietnam or in some other war." Other parents are concerned about bringing up their children in a world that is filled with so much evil, and so much hostility and tension. They begin to wonder whether it is real worthwhile.

Then there are those people who become listless, lazy, indifferent, they sit back, they begin to loaf, and pretty soon they begin to worry. They get tired of things and they get themselves into a depression; or they find all kinds of little neurotic symptoms to complain about, and their stomach bothers them, or their heart does not beat quite right, or they have other little symptoms which enable them to go to a doctor or to the hospital now and then. This kind of escape is a sense of getting away from all of these things which have real meaning in life.

How then does a person get a sense of purpose, a sense of meaning, in everyday living? How do we find this in the area of marriage, in the home, in the family? Of course, it is a very easy thing for us to say: "Isn't the matter of having four or five children and to bring them up and to follow them on through school, isn't this enough of a purpose for a person?" But for many people it isn't. They need more than this. They want to have more than this, to give them a sense of meaning. I begin to wonder whether the restless search that there is for being in the lives of people is not due to the fact that many have drifted away from those values in life that do give meaning. I think much of the search after meaning is seen in the people who find relief in drugs, the hard drugs, and the other drugs, or in alcohol, or in their tranquilizers, so that somehow or other they can find a bit of escape from all of this matter of facing life, and because we do not have a real sense of values.

For you and for me these values are found particularly in the Christian faith; to become more deeply dedicated to the Christ and to His cause, and to try to translate this into everyday living; to set before us deeply cherished personal goals; to set before us the standards which are not measured in gold and silver, but are in terms of human hearts and human souls. This gives meaning to life. Those who are concerned about others, who reach out to others, who are able to give a helping hand to those in need, find somehow or other a sense of meaning, but they find this particularly when they do this in the name of Christ who says, "That inasmuch as ye do it to them, you are doing it to Me."

THOUGHT FOR TODAY: The anxiety of life, the loss of ultimate concern, means that we have lost a hold of something important in life. We have lost hold of the one who only can give peace to the troubled soul, to our Lord Jesus Christ.

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ROEP TOT TERUGKEER

Een opmerkelijk getuigenis is uitgegaan van een aantal theologen in de Nederlands Hervormde Kerk in het laatst van het jaar 1971. Dit getuigenis is te meer opmerkelijk door het feit, dat onder de namen van de ondertekenaars wij enkelen vinden, die niet voetstoods als gereformeerd (in confessionale zin) bekend stonden. Maar hun getuigenis is zo goed, zo op onze tijd ingesteld, zo'n hart-verwarmende oproep tot terugkeer tot de Schrift, dat wij het in zijn geheel elders in ons blad hebben opgenomen.

Al is het wat lang, wij zouden onze lezers toch willen aanraden het geheel te lezen. Het maakt op ons de indruk, dat het getuigenis bloot legt wat de achterground is van het theologische geharrewar van de laatste tijd. Er wordt veel gesproken over allerlei theologische onderwerpen, er wordt veel gehandeld over wat wij met een modern woord "medemenselijkheid" noemen, maar intussen loopt het kerkbezoek terug en klaagt men over gebrek aan "spirit" onder de kerkmensen. Komt het misschien omdat wij in al ons praten en discussieren aan bepaalde hoofdzaken voorbijgaan?

Het getuigenis legt er vooral de nadruk op, dat wij God God moeten laten. Zo in zijn algemeenheid zal een ieder daar mee instemmen. Maar komen wij dan met deze uitspraak niet in strijd, als wij mensen zullen uitmaken b.v. of God alle mensen al dan niet liefheeft, of wat God bedoeld heeft met de verzoening in Zijn Zoon, of op welke wijze God Zich heeft willen uitdrukken in Zijn Woord? Goed bedoeld misschien, maar intussen zijn wij bezig elkaar te vertellen wat God gedacht of besloten heeft. En hoemeer wij ons daarin trachten te verdiepen, des te meer ontgaat ons de boodschap van God, die Hij tot ons richt in de Bijbel en in de zending van Zijn Zoon.

Men schrijft kolommen vol en men maakt wekelijks preken, maar bedoelt men ermee om bepaalde theologische vindingen te doen of streeft men er naar dat de lezers of hoorders in verwondering komen voor God? Verbaast het me en kom ik in diep ontzag, als er over Jezus Christus geschreven en gesproken wordt, of vind ik het alleen maar interessant of niet interessant? Wat willen wij elkaar vertellen en wat willen wij onze jongeren vertellen? Er is vrijwel geen kerk zonder catechisatieklassen, maar wat doen wij met die klassen? Wat willen wij dat de jongeren zullen leren? Theologische constructies, of willen wij hen leiden tot de ENIGE levende bron: God?

Wij willen niet verhelen, dat wij blij zijn met het getuigenis van de Hervormde theologen. En wij hopen dat de boodschap mag doorklinken tot ver buiten de grenzen van Nederland. Men kan twee dingen doen: men kan zich neerzetten en zien op welk woord of welke zinsconstructie de schrijvers te vangen zijn. Maar dan heeft men de boodschap gemist. Men kan ook — en wij hopen dat het getuigenis daartoe aanleiding geeft — de hand in eigen boezem steken en zich afvragen of door dit getuigenis heen de stem van God roept tot terugkeer tot Zijn openbaring.

D.F.

DE KERKEN IN CANADA IN 1971

Al werd in veel kerkgebouwen tijdens het Kerstfeest "Ere zij God in de hoge, vrede op aarde in de mensen een welbehagen" gezongen, in de kerk van de Koning was in het afgelopen jaar veel verontrusting te bespeuren. De verschillen zijn vergroot en wij hebben niet de liefde gehad om dichterbij elkaar te komen. Er zijn verschillen over de bijbel en zijn boodschap, over de schepping en haar ontwikkeling, over de geboorte van Christus en over Zijn verzoening. Moet de Hervormde Dr. Smits gelijk krijgen, toen hij zei: "Geef mijn portie maar aan Fikkie. Het is mijn eer te na dat een ander voor mij sterven moet." Waarop Ds. Buskes antwoordde: "Ja, het is mijn eer ook te na, maar er is geen andere weg. Alleen verzoening door voldoening." De Gereformeerde synode in Nederland besloot, dat de belijdenis gehandhaafd dient te worden, maar niettemin is er reeds grote ongerustheid, dat de belijdenisschriften een dode letter worden.

Aan deze zijde van de oceaan is het in vergelijking tot Nederland nog tamelijk rustig, al hebben wij hier eveneens onze moeilijkheden. De jeugd ontvangt meer onderwijs en daardoor denken zij vaak anders dan hun ouders. Ook schijnt de noodzaak voor Christelijk onderwijs te verflauwen. Maar er zijn ook andere tekenen, die er op wijzen dat God zijn Kerk in stand houdt.

CHRISTIAN REFORFMED CHURCH

De volgende predikanten verwisselden van standplaats: Rev. K. Verhulst van Nobleford, Alta. naar Toronto, Ont., als minister van evangelisatie; Rev. N. B. Knoppers van El Paso, Texas, naar Red Deer, Alta.; Rev. J. Joosse van Newmarket, Ont. naar Edmonton III, Alta.; Rev. J. Groen van Owen Sound, Ont. als missionary naar Mexico; Rev. P. R. Schoon van Forest, Ont. naar Grand Rapids, Mich. voor verdere studie; Rev. J. G. Klomps van Brockville, Ont. naar Hamilton I, Ont.; Rev. A. Kuyvenhoven van Wallaceburg, Ont. naar Grand Rapids, Mich., benoemd door de Synode voor "special editorial work"; Rev. J. B. Vos van Chatham, Ont. naar Scarborough (Toronto), Ont.; Rev. W. Praamsma van Stratford, Ont. naar Boerakker, Nederland; Rev. P. Dekker van Regina, Sask. naar Vernon, B.C.; Rev. G. Ringnalda van Edmonton, Alta. naar Burlington, Ont.; Rev. J. Westerhof van Lindsay, Ont. naar Lacombe, Alta. Rev. H. Numan Jr. van Peterborough, Ont. naar Brockville, Ont.; Rev. R. Koops van Iron Springs, Alta. naar Chatham (Grace), Ont.; Rev. J. S. Mantel van Athens, Ont. naar Nobleford, Alta.; Rev. H. R. De Bolster van Calgary, Alta. naar St. Catharines, Ont.; Rev. J. Wierenga van Wyoming, Ont. naar 't Zandt, Gr., Nederland; Rev. J. Dykstra van Halifax, N.S. met studieverlof; Rev. D. N. Habermehl van Oshawa, Ont. eveneens met studieverlof; Rev. W. Gritter van Grand Rapids, Mich. naar Halifax, N.S.; Rev. J. Nutma van Bowmanville, Ont. naar Wyoming, Ont.; Rev. R. Stienstra van Caledonia, Mich. naar Edmonton II, Alta.; Rev. A. C. Groen van Dresden, Ont. naar Prince George, B.C.; Rev. Dr. L. Praamsma van Fruitland, Ont. naar Collingwood, Ont.; Rev. H. Lunshof van Drayton, Ont. naar Woodstock, Ont.; Rev. P. C. Boodt, emeritus predikant naar Stratford, Ont.; Rev. R. Praamsma van Brantford, Ont. naar Bloomfield, Ont.; Rev. N. Vander Kwaak van York, Ont. naar Calgary, Alta.; Rev. A. Dreisse van Cornwall, Ont.n aar Newmarket, Ont.

De volgende candidaten namen een beroep aan: S. Vander Meer naar Wallaceburg, Ont.; J. Roeda naar Exeter, Ont.; H. De Moor naar Duncan, B.C.; H. Samplonius naar Iron Springs, Alta.; J. De Vries naar Regina, Sask.; and Harold De Jong naar Emo, Ont. als zendeling voor Nigeria.

Nieuwe kerkgebouwen verrezen in York, Ont., Simcoe, Ont. en Cornwall, Ont. Het kerkgebouw te Truro, N.S. werd getroffen door waterschade.

Juist voor het einde van 1970 werd Rev. J. Gritter van Grand Rapids, Mich. bevorderd tot heerlijkheid. Hij verrichtte pionierswerk in Zuid-Ontario als Home Missionary voor de immigranten en was actief in de organisatie van verschillende gemeenten. De kerk van London, Ont. diende hij als eerste predikant vier jaar. Als emeritus predikant woonde hij in Grand Rapids, Mich. Hij overleed op 18 december 1970. Ook voor Calvinist-Contact schreef hij menig artikel, terwijl hij eveneens voor enige tijd hoofdredakteur voor ons blad was.

De kerken van Kitchener, Ont. en Guelph, Ont. ontvingen toezegging voor financiële steun voor het beroepen van een campus minister.

Rev. J. B. Vos van Scarborough, Ont. maakte met Rev. E. A. Van Baak een tocht langs de zendingsvelden in opdracht van de Board of Foreign Missions.

In een special bijeenkomst schorste classis Toronto de predikant en de kerkeraad van Toronto II. De gemeente ging daar niet mee accoord en doet een beroep op de generale synode van 1972. De moeilijkheden dateren al van enkele jaren terug. Tweemaal heeft het moderamen van de generale synode gepoogd om de broeders samen te brengen, doch tot heden zonder resultaat. Een deel der gemeente vergadert al geruime tijd afzonderlijk. Een uiterst verdrietige zaak.

De jeugd van classis Chatham ontving haar eigen kampeerterrein bij Camlachie aan Lake Huron.

De jaarlijkse Council of Canadian Chr. Ref. Churches werd uitgesteld tot mei 1972.

De studiecommissie met betrekking tot de onfeilbaarheid van de Heilige Schrift bracht haar rapport uit op de synode van 1971 hetwelk is verwezen naar de kerken voor verdere studie. Het blijkt ook hier dat niet iedereen gelijk denkt.

REFORMED CHURCH

De volgende predikanten verwisselden van standplaats: Rev. P. J. Yff van Detroit, Mich. naar Hamilton, Ont.; Rev. Miklos Szolgas naar Brantford, Ont.; Rev. R. Katerberg, die studieverlof had en daarbij de gemeente te Barrie, Ont. diende, nam een benoeming aan als Chaplain van het Public General Hospital in Brandon, Man. Mr. Jules Levering, die de Hills, Iowa, Chr. Ref. Church diende als stated supply nam het beroep aan naar de Ref. Church of Winnipeg, Man. Mr. M. F. Verheul zal de gemeente van Barrie, Ont. dienen als stated supply. Rev. Dr. J. Vander Kolk zal de gemeente van Montreal dienen voor de tijd van zes maanden als stated supply. Rev. J. F. Hoekstra, voorheen missionary predikant, die in 1970 een beroep aannam naar Montreal, is naar Nederland teruggekeerd en beroepbaar gesteld in de Ned. Hervormde Kerk.

De classis Ontario opende haar vacantieoord Shalom bij Galt Ont. voor jong en oud.

Eind 1970 is in Holland, Mich. overleden Rev. Herman Maassen, die onder andere de gemeente van Chatham, Ont. diende van 1950 tot 1955.

Opvallend was de genezing van Rev. Corstian Klein, emeritus predikant van Vancouver, B.C. Rev. Klein had een zware hartaandoening gehad en na een bezoek aan een Kathryn Kuhlman meeting in Pittsburgh, Penn. behaagde het God door Zijn Heilige Geest hem genezing te schenken. Rev. Klein heeft hier en daar reeds gepreekt.

Twee kandidaten uit Canada namen een beroep aan naar de U.S.: Kand. Zeilstra naar Willmar, Minn. en Kand. Nagel naar Grand Rapids, Mich.

De kleine gemeente te Bottrell, Alta. werd opgeheven.

Een deel van de gemeente van Lethbridge, Alta. welke kerk zich vorig jaar verenigde met de Presbyterian Church aldaar, was, hiermede niet tevreden en is opnieuw gestart als een mission post van de Reformed Church.

CANADIAN REFORMED CHURCHES

Het Theological College van de Canadian Reformed Churches zag haar eerste kandidaten beroepbaar gesteld. Kandidaat M. C. Werkman nam het beroep aan naar Chatham, Ont.; Kand. G. Van Dam naar Neerlandia, Alta.; Kand. W. Huizinga naar London-Watford, Ont.

Rev. Drs. H. M. Ohmann, voorheen predikant te Dokkum, Holland, nam de plaats in van Prof. F. Kouwenhoven als hoogleraar aan het Theological College en heeft zijn arbeid in Hamilton reeds aangevangen.

Rev. W. Loopstra van Hamilton, Ont. ging met emeritaat. Rev. H. Scholten van Smithville, Ont. is wegens een hartaandoening niet in staat zijn arbeid te verrichten. Hij is echter vooruitgaande. Rev. P. Kingma van Smithers, B.C. nam het beroep aan naar Smithville, Ont.

De Canadian Reformed Churches hebben twee zendelingen: Rev. Knigge in New Guinea en Rev. Van Spronsen in Brazilië. Kandidaat J. A. Godschalk zal nu Rev. Knigge in New Guinea gaan vervangen. Kandidaat Dekker in Australië is beroepbaar in de Canadese kerken. De predikanten voorziening baart zorg en het aantal studenten is nog vrij gering.

FREE EN OLD CHRISTIAN REFORMED CHURCHES

Rev. C. Smits, die de gemeente van Clifton, N.J. enkele jaren diende, nam een beroep aan naar de Oud Gereformeerde Gemeente te Giesendam, Nederland, en kwam zodoende buiten het verband van de Chr. Ger. Kerken te staan.

Kandidaat L. Bilkes volgde zijn vader op als predikant van St. Thomas, Ont.

Rev. J. Tamminga van Grand Rapids vierde zijn 40-jarig ambtsjubileum waaraan in een speciaal nummer van "The Messenger" aandacht werd geschonken.

Rev. J. Overduin van Vineland, Ont. bezocht Nederland en vertegenwoordigde de Free Chr. Ref. Church op de synode van de Chr. Ger. Kerk aldaar.

Er is thans één student in opleiding voor predikant aan Calvin College in Grand Rapids. Een andere student trok zich terug.

GEREFORMEERDE GEMEENTEN (STEENBLOK GROEP)

Rev. J. Pannekoek van Chilliwack, B.C. overleed na de gemeente nog geen jaar gediend te hebben.

Er was niet veel toenadering tussen de verschillende kerkengroepen. Zou dat zo blijven tot de dag van Christus' wederkomst?

Moge de Here ons in 1972 verrassen met blijde dingen.

A. Bisschop,
R.R. 4, Thamesville, Ont.

VERZOEK AAN DE NIEUWSDIENST

Wie, aan zijn clubfauteuil gekluisterd,
Naar 't nieuws der radiatie luistert,
Of, bij de huiselijke haard,
Naar 't trilbeeld op de brulkist staart,
Voelt zich herhaaldelijk geprikkeld,
En door de nieuwsdienst zwaar vernikkeld.

Het nieuws toch, zó tot ons gekomen,
Leidt tot complexen en syndromen
En traumata ,zeer boos van aard,
Doordat het ons niets naars bespaart.
Wij merken anders niets als boosheid,
Strijd, machtsmisbruik en zedeloosheid.

Dat die er zijn, moet niet verbazen:
Wij zijn maar slechte, lage dwazen
En zijn, hoe fraai men soms ook praat,
Nog steeds geneigd tot alle kwaad,
Dat wij dan ook, meest om de schijven,
Met infernaal plezier bedrijven.

Reeds eeuwen wordt ons voorgehouden,
Dat wij toch ànders hand'len zouden.
Maar d' oude Adam, wàt men zegt,
Blijkt niet zo makk'lijk afgelegd.
Wij lijken, ja, verlichte geesten,
Doch blijken weinig meer dan beesten.

Toch zijn er, onder wie hier wand'len,
Ook velen die rechtvaardig hand'len,
Hun naasten steeds tot steun en stut
En niet bedacht op eigen nut,
Of voordeel zoekend te vekrijgen.
Meest pleegt het Nieuws hiervan te zwijgen.

En toch: 't relaas van hare werken
Zoude ons allen kunnen sterken
In 't goede — doch wij horen 't niet
En zien alleen, tot ons verdriet,
Hoe schelmen, schurken, dictatoren
De vrede en de rust verstoren.

En daarom, goede telexmensen
Van 't Nieuwscomptoir, hoort naar mijn wensen:
Toont ons de Boosheid, afschrik werkend,
Doch óók het Goede, zielversterkend,
Daarnevens, voor het evenwicht.
Dit zij uw streven en uw plicht!

Overgenomen uit:
Nederlands Weekblad voor Leraren.

Een speciale aankondiging voor huurders en landlords in Ontario

Huurders in apartment buildings en flats met een aparte huuraanslag behoren een cash betaling van hun landlord te ontvangen voor 31 december 1971 onder de termen van Ontario's residential property tax reduction programma.

De uitbetalingen zijn er op gericht om de druk van municipal en educational taxes op huurders en eigenaren te verlichten. Kortom, de provincie betaalt een gedeelte van de property taxes voor ieder huis en apartment, dat in aanmerking komt.

Huurders van flats of basement apartments in huizen welke niet onder een afzonderlijke belasting aanslag vallen komen echter niet in aanmerking. Bijvoorbeeld: kamerhuurders komen niet in aanmerking. Indien u niet zeker bent van uw positie of geldigheid, stelt u zich dan in verbinding met uw municipal tax office.

Huurders, die hun ruimte minder dan een jaar hebben betrokken, behoren een pro rata terugstorting te krijgen gelijk aan een twaafde van het totaal voor iedere maand van het verblijf aldaar. In geval u verhuisde in de loop van het jaar, dan dient u de pro rata terugstorting te hebben ontvangen binnen 30 dagen na de verhuizing. Indien u zich dan in verbinding met uw vorige u deze betaling niet ontving, stelt huisbaas.

Ouden van dagen, die toelagen hebben ontvangen onder de Government of Ontario's 1971 tax Assistance for the Elderly program komen eveneens in aanmerking voor de "property tax reduction" uitbetaling indien zij huurders zijn van een verblijf met een aparte belasting aanslag.

Indien u enige problemen hierover heeft, bel dan Toronto 416-363-7501, of schrijf de Municipal Subsidies Branch Department of Municipal Affairs, 801 Bay Street, Toronto 5, Ontario.

Pamfletten welke details van het plan uiteenzetten zijn verkrijgbaar op verzoek.

GETUIGENIS

Dit "getuigenis" is door een aantal hervormde theologen en andere broeders, gericht tot de gemeente van de Here Jezus Christus in en buiten de Hervormde Kerk.

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Aan de Gemeente van Jezus Christus,

Temidden van de huidige geestelijke verwarring op kerkelijk en theologisch gebied richten wij ons met dit Getuigenis tot de gemeente van Jezus Christus 'aan alle plaatsen Zijner heerschappij', een gemeente, die moedeloos, onzeker, twijfelend en wankelmoedig dreigt te worden, omdat zij 'op en neer, heen en weer geslingerd wordt onder invloed van allerlei wind van leer' (Efez. 4:14). De nood is ons opgelegd. In deze jaren moet de gemeente haar geloof trachten te bewaren in een kerk, waarin de prediking op vele plaatsen aan twijfel de voorkeur geeft boven de zekerheid, aan de discussie boven de leer (doctrina), aan menselijke opvattingen boven het getuigenis van de Heilige Schrift en aan scepticisme boven een duidelijk onderricht in de waarheid van Christus. Met dit Getuigenis willen wij de gemeente van Christus bemoedigen, haar zekerheid en daardoor haar blijdschap bevestigen door te getuigen van die 'dingen, die onder ons volkomen zekerheid hebben'. Direct richten wij ons tot de gemeente en indirect, door de gemeente heen, tot de wereld, omdat wij de instelling verwerpen van hen, die menen buiten de gemeente om tot de wereld te kunnen spreken en met haar bezig te kunnen zijn.

Ons Getuigenis wil verstaan worden als een oproep om op te staan tot de vreugde van het belijden van de 'vastigheid' van het geloof.

Wij presenteren niet een maximale of minimale belijdenis Nog minder streven wij er naar aan de Drie Formulieren van Enigheid nog een vierde toe te voegen. Al zulke aspiraties liggen ons ver. Wij bedoelen slechts op die geloofspunten de nadruk te leggen, die in het huidige tijdsgewricht op ondeugdelijke gronden worden bestreden of verzwegen. Wij willen niets anders dan tot de gemeente zeggen: op die en die punten, waarop het thans zo moeilijk ligt, roepen wij u op met de Kerk der eeuwen te belijden en u voor die belijdenis niet te schamen maar die met vreugde en moed uit te dragen, ook al wordt u thans met enig medelijden gadegeslagen omdat u nog 'zo ver' niet bent. Wij roepen u bij deze op 'zo ver' nooit te gaan!

Met dit Getuigenis willen wij aan de kerken, in het bijzonder aan de Nederlandse Hervormde Kerk, duidelijk maken waar de ondertekenaars en degenen, die adhaesie hebben betuigd of zullen betuigen, geestelijk en kerkelijk staan. Wij zijn er diep in ons hart zeker van dat het grootste deel van de gemeenteleden, die trouw elke zondag naar de kerk gaan en die dan ook het overgrote deel van het levende geld der kerk opbrengen, aan onze zijde staat. Hun stem klinkt slechts zwak door in de pers, de officiële publikaties en de kerkelijke communicatiemiddelen van radio en televisie.

Het is overduidelijk dat de huidige kerkelijke crisis een geloofscrisis is en het wordt met de dag duidelijker, dat de veranderingen in theologie en prediking een volledige breuk met het verleden der Kerk kunnen gaan betekenen, gesteld dat dit mogelijk zou zijn. Ons Getuigenis is noodzakelijk geworden omdat wij steeds opnieuw merken, dat veler prediking en theologie niet meer ten doel hebben dezelfde bijbelse dingen van het Evangelie anders te zeggen met het oog op de nieuwere vragen van de tijd, maar om geheel andere en nieuwe dingen te zeggen, waarin de boodschap van het Woord Gods niet meer doorklinkt. Men acht religie en geloofsworsteling een overwonnen zaak, zelfs acht men bekommernis om het persoonlijk heil een vorm van zelfzucht. Men weet met het gebed geen raad. Van een andere en hogere wereld wil men niet meer spreken: dood is dood. De hemel heet een mythologische voorstelling. Alles wat bovenwerelds (transcendent) is wordt verworpen als overwonnen Grieks-dualistisch denken. Het spreken over de dood van God blijkt veel meer in te houden dan alleen maar het prijsgeven van bepaalde Godsvoorstellingen. Het toont het verlies van alle eerbied en elk besef van afstand tegenover God en Zijn heilige werkelijkheid. Ontstellend is de platte en gemeenzame wijze, waarop vaak in de kerk, de theologie en de prediking over God en de heilige dingen gesproken wordt. God woont niet meer in onaantastbare majesteit boven het aardse gewemel. Rondom zijn troon zijn geen wolken en donkerheid meer. Zijn licht en waarheid verblinden niet meer. Neen, Hij wordt getrokken binnen de grenzen van ons bestaan omdat wij boven en buiten onze horizon geen werkelijkheid meer willen erkennen. Dat is de diepste reden dat in deze tijd het Evangelie geabsorbeerd wordt door de geschiedenis en dat de historie schijnt te zullen uitmonden in het Koninkrijk Gods. Omdat de mens zichzelf en zijn aardse werkelijkheid verabsoluteert wordt hij afgestompt voor elk besef van Gods vrijmacht en verhevenheid boven de wereld en kan hij de Bijbel niet anders meer verstaan dan binnenwerelds. Het Evangelie wordt zo tot een verwereldlijkt (geseculariseerd) messianisme met sterke wederdoperse trekken (Münster, 1534!). De Christologie wordt tot een Jesulogie waarin Christus wordt getekend als de aardse 'Jezus-Messias' en de 'Man van Nazareth', die alle trekken draagt van de revolutionaire afgoden van deze tijd. Het Rijk Gods wordt een afspiegeling van radicale, revolutionair-politieke wensdromen.

De beoogde vrijheid, die in wezen de mens onderwerpt aan en slaaf maakt van de wetten van zijn eigen bestaanssituatie, is een geheel andere dan de vrijheid van de heerlijkheid van de kinderen Gods (Rom. 8:21).

Het gaat er ons intussen niet om een theologisch 'verticalisme' te verdedigen tegenover een modern 'horizontalisme'. Deze tegenstelling werkt alleen maar verwarrend. Ons Getuigenis richt zich met name tegen de hoogmoedige en onverdraagzame mentaliteit, die het Evangelie verbastert tot puur aards messianisme. Tegen een onschriftuurlijke werkheiligheid, die het christelijk geloof vereenzelvigt met een bepaalde maatschappelijke en politieke betrokkenheid. Tegen een modern syncretisme, waarbij de belofte van het Koninkrijk Gods vermengd wordt met ideeën, die hun oorsprong niet vinden in de Bijbel, maar in humanistische en atheïstische ideologieën. Tegen een verpolitisering en vermaatschappelijking van het Heil in de zin van een opstand tegen de gevestigde orde (het zgn. 'establishment') en een omverwerping van de huidige maatschappelijke, politieke orde en structuren.

De Bijbel spreekt totaal anders over de mens en zijn verlossing. Daar wordt de mens allereerst als verantwoordelijk enkeling voor God en de medemens gesteld. Vandaar dat het Koninkrijk Gods niet in de eerste plaats is een verandering van politieke orde en maatschappelijke structuren, maar een verandering in de verhouding tot God en medemens. Wèl klinkt in de Bijbel het protest tegen duidelijk aanwijsbaar onrecht in de samenleving, maar steeds in verband met de innerlijke verhouding tot God en de medemens in geloof en bekering. Men kan Amos 8 niet lezen zonder ook te luisteren naar Amos 4. Hoewel de gelovige oog heeft voor zijn verantwoordelijkheid ten aanzien van wereldse taken en opdrachten, leeft hij zo sterk bij het besef van de voorlopigheid van deze wereld en dit leven, dat hij een innerlijke reserve koestert tegenover elke politieke en sociale druk om het heil in het 'hier en nu' te leggen.

* * *

Na deze noodzakelijke, korte schets van de huidige kerkelijke en geestelijke situatie roepen wij in de volgende zeven punten de gemeente van Jezus Christus op te belijden:

I. De liefde tot God en de liefde tot de naaste vallen niet samen, zodat men het Evangelie niet in medemenselijkheid mag laten opgaan. In de hoofdsom der Wet (Mattheus 22:35-40) wordt ons in twee geboden de liefde tot God èn de liefde tot de naaste opgedragen. Stellig is het waar dat de liefde tot God onwaarachtig is, wanneer men de naaste niet liefheeft (1 Joh.), maar dat betekent niet, dat de liefde tot God opgaat in en samenvalt met de liefde tot de naaste. Wij belijden dat de liefde tot de naaste alleen mogelijk is op grond van de liefde tot God. Het eerste gebod blijve het eerste en het tweede gebod het tweede.

Daarom protesteren wij tegen de aan minachting grenzende wijze, waarop door velen over de liturgische dienst van de gemeente en de vroomheid van de gelovigen gesproken wordt. De directe persoonlijke geloofsverhouding tot God in gebed, meditatie en aanbidding en de liturgieviering van de gemeente, waarbij 'de Heilige troont op de lofzangen van Israël' (Psalm 22:4), zijn niet alleen de levende geloofspraktijk van Gods volk maar ook echte bijbelse motieven. Wanneer het persoonlijk geloofsleven en de samenkomst van de gemeente rondom Woord en Sacrament vanuit een overdreven activisme en eenzijdig daadchristendom als overbodige religiositeit worden afgedaan dan treft men het geloofsleven van de gemeente in het hart. Wij komen op voor de kerkdienst der gemeente rondom Woord en Sacrament en zijn tevens van oordeel dat deze door zgn. alternatieve samenkomsten nooit kan worden vervangen. God bemiddelt Zijn heil door de bediening van Zijn Woord.

II. De rechtvaardiging van de goddeloze (Rom. 4:5) gaat aan de heiliging en de goede werken vooraf; de rechtvaardiging, de vergeving der zonden kan en mag niet door maatschappelijke en politieke geëngageerdheid worden verslonden. Christelijk geloof leeft van onverdiende genade van God en niet van menselijke prestaties, hoe indrukwekkend ook.

We bestrijden een orthodoxie, die eenzijdig het accent legt op het dogma der rechtvaardiging en de heiliging van het leven min of meer verwaarloost. Evenzeer bestrijden wij een christelijke praktijk, die louter en alleen de daad en de medemenselijkheid op het oog heeft en van onverdiende genade niet meer wil weten. Wie ernst maakt met de goede werken, met de heiliging, met het leven der dankbaarheid en dús ook politiek

(Vervolg op blz. 7)

TERLENKA VITRAGE

en valletjes

IMPORTEUR:

JANKOK LTD.

P.O. BOX 252 — WILLOWDALE, ONT.

IN ZIJN ARM DE LAMMEREN

Dit verhaal, dat in zeker opzicht allegorisch is, verplaatst ons op een der Zeeuwse eilanden in de twintiger jaren. en vergunt ons een blik in het hart en leven van een kind. Het doet ons denken aan een bloemknop die zich langzaam en gestadig ontplooit om tot volle bloei te komen; doch het weent niet "om bloemen, in den knop gebroken, en voor den uchtend van haar bloei vergaan."

Door
CORNELIUS LAMBREGTSE
(Auteursrecht voorbehouden)

(22)

Maar het is tijd om verder te gaan. Onwillekeurig kijken de kinderen naar de handbewegingen van de oude man. Die vist met kromme, bevende vingers een half centje uit een vettig geldzakje, en geeft het aan Pier. Ier, zegt hij, da motte gullie soamen iérlik verdelen, orre!

De kinderen zeggen niets tot ze veilig achter het huis en buiten zijn gehoor zijn Maar dan breekt een storm van verontwaardigde woorden los. Pier heeft het hoogste woord. Hij schimpt: Die lillike gierige vrek! Oe kun je noe werachtig een allef centje mie z'n achten verdièlen. Laet dien ouwen poep noe gauw verrekken!

Ofschoon Fransje het gedeeltelijk met Pier eens is, toch stuiten hem diens ruwe woorden tegen de borst. Voor zijn part kan Pier dat halve centje in zijn busje steken; maar Franje wilde wel dat dat schoft er niet bij was. Pier steekt inderdaad het geldstukje in zijn bus en heeft er een vals vermaak in dat hij in elk geval een halve cent meer heeft dan al de andere, behalve Fransje.

Bij de bakker krijgen ze geen geld, maar de bakkersvrouw geeft hun elk een grote puntzak koèkkruimels. Daar hebben ze naderhand de grootste pret mee, als ze met elkaar vergelijken welke heerlijkheden hun diverse zakken bevatten.

Ze hebben de stationsbuurt nu afgewandeld en staan te delibereren waar ze verder hun geluk zullen gaan beproeven. Een eindje voorbij de spoorbaan is nog een groepje huizen, maar in de verte zien ze nog meer groepjes koenkelaars, die daar blijkbaar reeds geweest zijn. Ze stellen vast dat hun kansen bij gindse huizen wel verminderd zullen zijn. Trouwens, ze moeten ook de tijd in de gaten houden.

Ze kunnen een zijweg inslaan en bij de boerderijen in de polder hun geluk gaan beproeven. Daarna kunnen ze de dijk volgen, waar nog enkele arbeidshuizen staan, en dan langs een andere weg terug komen. Die weg kruist de hunne even voorbij het huis van Kees de Visser.

Franje's benen beginnen erg moe te worden. Niettemin stapt hij moedig mee met de anderen. De boerderijen stellen hen wel enigszins teleur, althans, zij moeten heel wat lopen voor de dertien centen die de ganse omweg voor elk van hen oplevert. Maar Kees troost zichzelf en de anderen door te zeggen dat ze nu in elk geval dertien centen meer hebben dan als zij die omweg niet gemaakt hadden. Hij rekent hun verder voor dat ze met allen meer dan een gulden opgelopen hebben.

Ze besluiten nu nog even bij Kees de Visser aan te gaan, en dan naar huis, want het zal wel haast twaalf uur zijn. Pier, die zijn eigen koenkelpot zelf gemaakt heeft, en daar in het begin over heeft lopen opscheppen, tracht nog gauw het slappe vel, dat nu voor de derde keer losgeraakt is, weer over de koffiebus te spannen, maar hij kan het niet meer voor elkaar krijgen. Hij eist van een van zijn zusjes dat zij haar koenkelpot aan hem overgeeft, hetgeen een geduchte huilbui ontketent. Hij dreigt haar op haar mieter te zullen geven als ze het niet dadelijk doet en haar smoel houdt bovendien, en dan geeft het arme kind tegen wil en dank toe.

Fransje voelt het bloed in zijn aderen koken. Hoe graag zou hij in dat valse gezicht van die Pier slaan. Hij wilde maar dat Kees het voor hem deed, maar die houdt zich afzijdig. Als ze ergens anders dan juist bij Kees de Visser gingen koenkelen, zou Fransje zijn koenkelpot wel aan het arme kind gegeven hebben, maar nu kan hij dat beslist niet doen.

Ze stappen het bruggetje over, de grote jongens voorop, maar dadelijk daarachter Fransje, omdat hij er van overtuigd is dat hij hier de meeste rechten heeft. Even kijkt hij naar het plekje waar Kees de Visser enige weken geleden die tak voor hem afgebroken heeft. Ook al weert hij het begrip kerstboom ook nu resoluut uit zijn gedachten, toch kan hij niet nalaten weer met bewondering naar de statige hoge dennebomen te gluren.

Even later staan al de guust in een krin rond de schoongeschuurde blauwe stoep. Het komt niet in hun hoofd op om zo maar met hun klompen op die stoep te gan staan. En voor en gesloten deur geven ze hun laatste serenade.

Weldra gaat de glanzendgroene deur open en verschijnt een der dochters met een vriendelijk lachend gelaat. Haar ogen lopen de gezichten langs, en als ze Fransje ontdekt, knikt ze hem met een extra glimlach toe. Fransje krijgt er een kleur van, maar hij zingt des te harder om zijn verlegenheid te verbergen. Ja, hij zingt extra hard, behalve de laatste regel.

Daar heeft hij een speciale reden voor. Fransje is een echt kind van zijn omgeving. Het feit dat hij uit zeeuwse ouders geboren is en in een zeeuwse omgeving opgroeit, is de oorzaak dat hij,gelijk alle zeeuwen, het onbewuste slachtoffer is van een typisch spraakverschijnsel. Zeeuwen spreken dikwijls de g uit als een h , en de h als een g. Zodoende heeft Fransje de hele morgen al lopen zingen: Heef wat, gauw wat, kommende jaer a wee wat!! Maar hij heeft reeds eerder lopen bedenken dat het toch wel erg onfatsoenlijk is de mensen zo maar te vertellen dat ze gauw wat moeten geven. Doch daar het vers dat nu eenmaal voorschrijft, heeft hij ook dat, zij het dan met enig bezwaar, maar aanvaard.

Maar hier gaat hij dat beslist niet zingen. Als ze aan die woorden toegekomen zijn, moet Fransje opeens erg hoesten, zo erg, dat hij alleen maar de twee laatste woorden van het versje mee kan zingen. Ziezo, hij heeft zijn ziel geen gewelt aangedaan.

Het meisje gaat nu terug in de gang, en even later komen haar vader en moeder en de andere dochter met haar terug.

Dat mossen julder nog es doen, zegt Kees de Visser op joviale toon. Ik ae julder nie goed ehoaren, want ik wazze net even in de voorkaemer.

De kinderen spugen zich nogmaals in de handen, en opnieuw verzekeren ze - en nu naar waarheid - dat ze al zo lang met de koenkelpot gelopen hebben. Bij de laatste regel moet Fransje nodig zijn snotneus even afwrijven aan de mouw van zijn jas. En dan is het liedje uit.

De vrouwe woelt in haar zak onder haar rokken, en haalt een handvol stuivers voor de dag. Lachend geeft ze elk en vierhoekig stuivertje, maar met opzet houdt ze Fransje voor het laatst. Haar hand is opeens leeg.

Da's noe toch ok wat, zegt ze gemaakt verbaasd. Noe ae'k toch es giniën stuvertje mae. Ze wacht even om de uitwerking van haar woorden op Fransje's gezicht te bestuderen en vervolgt dan tegen haar man: Jie ei zeker ok gin stuvertje in je zak? Ik ae nikts as een kwartje, en à jie noe ok gin stuvertje eit, dan za'k dat kwartje an Fransje motten geven.

Kees begrijpt de wenk van zijn vrouw, en zonder in zijn zak te voelen zegt hij: Niè, Moeder, ik ae gin stuver in de wêreld. Dan stopt de vrouwe het glimmende kwartje in Fransje's natte hand, en die zegt stamelend: Dank je, vrouwe.

De andere kinderen bedanken nogmaals, en het moede troepje maakt zich gereed om te vertrekken.

Fransje, oenièr kom je oans wee es opzoeken? vraagt een der dochters. Je mô wee es gauw kommen, oor. Fransje belooft het graag, meer met zijn ogen dan in woorden, en veruegen holt hij gauw de anderen achterna.

Thuisgekomen rent Fransje, ofschoon doodmoe, Kees en Wantje voorbij den uze in. Vader en de grote jongens zijn al thuis, en het eten staat op tafel. Zij hebben blijkbaar al gebeden, want allen zijn reeds aan het eten.

Vader, Poete, guust! roept Fransje. Kiek es oe'n ôop centen a'k ae! En 'k ae ok een groaten dubbel ekregen van de vrouwe van Kees de Visser! Hij rammelt het busje geld op en neer onder Moeders neus. Vader en Moeder kijken het opgewonden ventje aan. Zijn wangen zijn koud en rood van de frisse buitenlucht. En hij heeft een natte neus.

Dag Fransje, zegt Moeder, terwijl ze met haar grijze neusdoek zijn neus afveegt. Bèzoa, ei-jie zôvee centen ehad? En oe moe bi-je noe toch wè nie?

Vader zegt: Zoa, groate kneght! Ei-je 't nae je zin ehad? En ei-je varre elôpen? Hij gedoogt anders geen laatkomers aan tafel, maar voor deze keer ziet hij het door de vingers.

Wantje en Kees zijn ondertussen ook binnen gekomen, en die zijn al even luirruchtig als Fransje. Maar Moeder zegt: Julder mottenbedièmend ales mae es vertellen, oor. Ièst jen anden wassen en gaen eten. Toe, Meria, gae jie es even mee mie Fransje naer achter, en was 'n es goed. Maar Fransje moet eerst nog eens vertellen dat hij een groaten dubbel van de vrouwe van Kees de Visser gekregen heeft, maar niemand schijnt hem tebegrijpen. Maar Wantje zegt: Toe, joan, dat was gin dubbehtje, dat was 'n kwartje! En tegen de anderen: Ie alliènig ei 'n kwartje van dat wuuf ehad. Er spreekt jaloézie uit haar stem. Maar Moeder korrigeert haar en zegt: Allee, wat is dat noe. Kun jie gin „vrouwe" zaen? Toch moeten de anderen lachen om zijn eigengevonden woord voor een hem onbekend geldstuk.

(Wordt vervolgd)

Deze roman zal binnenkort in boekvorm verschijnen bij Uitgeverij T. Wever in Franeker.

GETUIGENIS

(Vervolgd van blz. 6)

en maatschappelijk geëngageerd is, zal steeds weer teruggeworpen worden op de rechtvaardiging, op de vergeving van zonden, omdat al onze werken maar 'een klein beginsel' vormen van de ware gehoorzaamheid. Gods heil wordt er niet door gewrocht. Wij moeten het van God hebben en niet van onze werken. Daarom veroordelen wij de eenzijdigheid, waarmee in onze dagen de werken van de christen en van de christenheid op de voorgrond gesteld worden. Die werken moeten er zijn. Het heil komt echter van God. Met, zonder en zèlfs tégen onze werken.

III. Onze zonden zijn vergeven en onze schuld is verzoend door het offer van Jezus Christus aan het kruis van Golgotha. Daarom verwerpen wij een prediking, die ons zegt, dat God niet vergeeft achter de rug van de mens om', tegen wie wij gezondigd hebben. Zulk een prediking neemt de vreugde van het heil weg en werpt ons terug op onze goede werken. Dan wordt verzoening ons menselijk werk. Wij belijden, dat de verzoening een nieuwe werkelijkheid betekent, door God, in Jezus Christus tot stand gebracht (Rom. 3:25; 2 Cor. 5), en dat: éér ik nog was geboren! Dat is de bron van de vreugde van het heil. Schuld is een objectieve werkelijkheid tussen God en mens, die door het offer van Christus wordt weggedaan. Wie uit die door Hem verworven verzoening leeft zal hier niet in onmin en haat met zijn naaste kunnen leven. Dit is echter een gevolg van de verzoening, niet de verzoening zèlf.

Wij verzetten ons tegen een verpolitisering van het leerstuk der verzoening, waardoor het in de verzoening alleen en uitsluitend zou gaan om de verhouding van mens tot mens, van volk tot volk. Verzoening is een rechtsgeding tussen God en mens dat vanzelfsprekend gevolgen heeft voor de christelijke ethiek. Niemand heeft echter het recht de verzoening, door Gods genade in Christus tot stand gebracht, in menselijke ethisch-politieke en sociale handelingen te doen opgaan. Daardoor zou die verzoening namelijk ten onder gaan. Het is de Heilige Geest die door middel van de prediking, langs de weg van wedergeboorte, geloof en bekering de verzoening in het mensenleven tot levende werkelijkheid maakt tegenover God en tegenover de medemens.

IV. Vleeswording, kruis en opstanding van Jezus Christus zijn en blijven de onwrikbare, objectieve fundamenten van het christelijk geloof. Aan het kruis van Golgotha is door Gods voorafgaand en genaderijk handelen onze schuld verzoend, zijn onze zonden weggedaan, is ons leven en heil verworven. Daarom wilde de apostel Paulus in de gemeente alleen weten van Jezus Christus en die gekruisigd (1 Cor. 2:2).

Wij verzetten ons tegen een theologie en prediking, die als een moderne vorm van natuurlijke theologie de mèns Jezus van Nazareth aan het kruis ziet hangen als symbool van alle menselijk leed en onrecht in deze wereld — om dan vervolgens dit kruis te maken tot een aanklacht, die men God als de verantwoordelijke instantie in het aangezicht slingert. Zulk een prediking van het kruis heeft niets meer met de bijbelse prediking te maken. Volgens de Heilige Schrift heeft God het initiatief tot onze redding genomen en het heil tot stand gebracht, is het kruis het altaar, waarop het offer werd gebracht en geeft God Zijn eigen Zoon tot 'een volkomen verzoening voor al onze zonden'. Zo is het kruis geen aanklacht van de mens, die aan de vreselijke werkelijkheid van wereld en leven lijdt, tegen God die wereld en leven zo slecht hebben ingericht, neen, het kruis werd ons de boom van het leven, het middelpunt van het nieuwe paradijs.

V. De opstanding van Christus is een goddelijk heilsfeit, waarin en waardoor ons de nieuwe mens, de tweede Adam, de nieuwe wereld van God, de oorspronkelijke schepping worden getoond en beloofd.

Wij keren ons tegen zulk een leer en prediking, die het als onze christelijke roeping en taak voorstellen, dat wij mensen door onze goede werken, door onze politieke en maatschappelijke geëngageerdheid, Christus tot opstanding zouden moeten brengen, zodat het lot van God en van Zijn Christus afhankelijk zou zijn van deze menselijke activiteit. Door zulk een leer en prediking wordt God van Zijn eer beroofd en de volmaaktheid van het heilswerk van Christus smaadheid aangedaan. Wij ontkennen en bestrijden dat de uiteindelijke (eschatologische) toekomst van onze menselijke activiteit zou afhangen. In de Bijbel betekent 'eschatologisch' dat het heil van Gòd komt. Dat betekent ook voor ons geen lijdelijk stilzitten en afwachten (quiëtisme). Wij belijden, dat God zich in een bijzondere genade van mensen bedient en mensen tot Zijn medearbeiders verkiest. Mensen zijn echter nooit meer dan méde-arbeiders: het eigenlijke werk is door God gedaan, wordt door God gedaan en zal door God gedaan worden.

VI. Het heil komt van God als een wonder van Zijn genade en wordt door Hem, maar niet door middel van de menselijke historie gerealiseerd. Vanzelfsprekend verwerpen wij een theologie en prediking, die beweren dat God dood is. Wij verwerpen echter ook een theologie en prediking, die God afhankelijk maken van de historische ontwikkelingen. Op grond van de Schrift belijden wij een God, die hoog boven allen en alles verheven is in volstrekte soevereiniteit en nochtans in en door alles en allen Zijn werk doet en doorzet, in oordeel en genade. Wij verwerpen en bestrijden een theologie en prediking, die God onlosmakelijk verbinden aan de gang der geschiedenis, op zulk een wijze dat in de voortgang der geschiedenis God steeds meer 'gerealiseerd' gaat worden. God behoeft niet gerealiseerd te worden; Hij is de eigenlijke, alles en allen beheersende werkelijkheid, zoals Hij Zichzelf in en door Zijn Woord heeft geopenbaard en Zich nog openbaart. Wij protesteren vanuit de gehoorzaamheid aan dat Woord tegen een Schriftgebruik dat het bijbels getuigenis legt op het procrustesbed van een maatschappelijke idee. Op die wijze is de gehoorzaamheid aan de soevereine God der openbaring omgezet in een eigenmachtige schepping van een maatschappelijke afgod 'naar ons beeld en onze gelijkenis'. Al is de geschiedenis van mens en mensheid niet zonder tekenen van Gods ontferming en niet zonder heenwijzingen naar de voleinding — de geschiedenis als zodanig kan ons het heil niet brengen. Het heil van God komt niet tot ons door de evoluties en de revoluties van de geschiedenis, maar in en door het heilshandelen, dat God naar het getuigenis van de Heilige Schrift na het verloren paradijs begonnen is en voltooien zal tot op de grote dag van de wederkomst van Jezus Christus.

Om deze redenen verwerpen en bestrijden wij de ideologisering van het christelijk geloof, die dit geloof laat samenvallen met een ideologie der revolutie. Al is het waar dat de orthodoxie het christelijk geloof wel eens heeft vereenzelvigd met een conservatieve ideologie — de zaak wordt er niet beter op, maar juist slechter van wanneer men thans het christelijk geloof in een 'kritische theologie' laat samenvallen met maatschappijkritiek en ideologie der revolutie. Nooit is in de geschiedenis der christelijke Kerk heviger het geloof vereenzelvigd met een ideologie. Wij bestrijden en verwerpen het huidige lonken naar de revolutie waarbij men meent zich op de 'historische' Jezus te kunnen beroepen.

VII. Het christelijk geloof is in de eerste plaats een persoonlijke zaak van wedergeboorte, geloof en bekering. Zoals ook de zonde allereerst een persoonlijke aangelegenheid is en eerst daarna een collectieve.

Wij verzetten ons tegen een moderne zondeleer die de zonde aller-, eerst zoekt in de politieke en maatschappelijke strukturen. Achter deze leer ligt de overtuiging dat de mens eigenlijk wel goed is, maar dat de omstandigheden hem tot zondaar maken. Verander de omstandigheden en u zult eens zien hoe gunstig de mens zich ontwikkelt! Zonder de invloed van milieu en omstandigheden te veronachtzamen, belijden wij op grond van de Schrift, dat de zonde allereerst een zaak van het menselijk hart en de menselijke wil is. Daarom zal de prediking der Kerk de mensen moeten oproepen tot persoonlijk geloof en bekering. Maatschappelijke en politieke problemen kunnen alleen op de rechte wijze worden aangevat en opgelost, als de mens persoonlijk door Christus gegrepen, vernieuwd en veranderd is. Alle goedbedoelde pogingen om maatschappij en staat te verbeteren zullen op grote teleurstellingen uitlopen, wanneer men in zijn hervormingspogingen de enkeling overslaat om zich onmiddellijk aan de gezamenlijkheid (collectiviteit) te wijden. Stellig wordt de enkeling mede door de collectiviteit bepaald en gestempeld, maar nog méér geldt het omgekeerde. Daarom zal de prediking der Kerk zich niet slechts met maatschappelijke en politieke problemen moeten bezighouden, maar allereerst met de noden van de enkeling. Naast de vraag: 'hoe komt God aan Zijn eer?' (Calvijn), is er de vraag: 'hoe krijg ik een genadig God?' (Luther). Wij komen op voor het bijbelse recht van een persoonlijk gerichte prediking.

Tenslotte. De gemeente van Jezus Christus leeft uit de toekomst des Heren. Daarom dient zij trouw te blijven aan de beloften, haar geschonken in het Woord Gods. Een zevental geloofspunten hebben wij in verband met het huidige tijdsgewricht tot haar bemoediging en troost naar voren gebracht. Het zijn fundamentele geloofsstukken, die eeuwenlang de gemeente van Jezus Christus hebben gedragen in haar leven en arbeid; zij dienen ook nu beleden te worden tegenover alle aanvechtingen van deze tijd. De kerken lopen in deze jaren niet leeg omdat de prediking zo orthodox en onverstaanbaar is en omdat de prediking zo weinig met de problemen van onze tijd rekening zou houden, maar omdat de prediking zich alléén en uitsluitend met deze problemen bezighoudt en niet of slechts zwak verkondigt hetgeen in alle tijden de rots van het behoud der mensen is. De kerk zal weer moeten worden een ark van Noach, die veiligheid en redding biedt als de golven van het oordeel Gods over de wereld gaan. Daartoe zal zij moeten leven uit het verbond met die God, die de Alfa en de Omega is, en met die Christus, die gisteren en heden Dezelfde is en tot in eeuwigheid (Hebr. 13:8).

Oktober 1971.

Prof. Dr. G. P. van Itterzon, De Bilt; Prof. Dr. H. Jonker, Hilversum; Prof. Dr. G. C. van Niftrik, Amsterdam; Mevr. Mr. J. A. van Ruler-Hamelink, Utrecht; Dr. W. Aalders, 's-Gravenhage; Ir. J. van der Graaf, Huizen, N.H.

Aankondiging van een nieuwe genezende stof: Slinkt Aambeien

Exclusieve genezende stof heeft bewezen dat het aambeien slinkt en beschadigd weefsel heelt.

Een vermaard onderzoekinstituut heeft een unieke genezende stof ontdekt met de eigenschap om aambeien pijnloos te doen slinken.

Het verlicht het jeuken en ongemak in minuten en versnelt het genezen van het beschadigde en ontstoken weefsel.

In geval op geval, terwijl het zachtjes de pijn verlicht, vond feitelijk vermindering (slinking) plaats.

Het meest belangrijke van alles — de resultaten waren zo grondig dat deze verbetering over een periode van vele maanden bleef gehandhaafd.

Dit werd bereikt met een nieuwe genezende stof (Bio-Dyne) dat snel beschadigde cellen helpt genezen en de groei van nieuw weefsel bevordert.

Thans wordt Bio-Dyne aangeboden in zalf en zetpil vorm genaamd Preparation H. Vraag er naar bij alle apotheken. Voldoening of U krijgt Uw geld terug.

(Adv.)

Garlic is goed voor U

Garlic is een natuurlijk antiseptisch geneesmiddel hetwelk de bloesdomloop vrijhoudt van onzuiverheden en voorkomt of vernietigt ontbindings-bacillen.

Adams Garlic Pearles bevat de essentiële Garlic olie, die voor vele jaren medisch is gebruikt. Gedurende eeuwen hebben mijoenen mensen Garlic gebruikt als een gezondheids-middel, vertrouwend in de genezende en versterkende werking. Help uzelf sterk en gezond te voelen. Kook een pakje Adams Garlic Pearles vandaag bij uw drogist. Het kan u beter doen voelen, gezonder en met minder verkoudheden. Zij zijn reuk- en smaakloos in capsule vorm.

De Ruyter's Muisjes

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U kunt ook plezier hebben als U ouder bent

(Canadian Scene) — In een groot aantal Canadese steden en dorpen genieten zij die de leeftijd van 65 jaar bereikt hebben speciale privileges. De grotere steden hebben voorlichtingscentra waar U inlichtingen over die privileges kunt inwinnen en in de kleinere plaatsen kunt U daarvoor terecht in het stadhuis. (Het stadhuis is verantwoording verschuldigd aan de uit het volk gekozen Gemeenteraad en deze raadsleden hebben uiteraard grote belangstelling voor het lot van onze Bejaarden.)

Om te beginnen kunnen alle Canadezen van 65 jaar en ouder vliegen — binnen de grenzen van het land — voor 66.2% van de normale prijs in de toeristen klasse. U moet Uw leeftijd bewijzen en $3.00 betalen voor een Identificatie Kaart. U kunt die verkrijgen bij Air Canada Club 65 of bij Canadian Pacific Airlines Jet Set. U kunt geen plaatsen reserveren voor deze vluchten en moet dus afwachten of er plaats beschikbaar is. Behalve gedurende de weekeinden en de vakantietijd is er echter vrijwel altijd plaats beschikbaar.

In Toronto kunnen bejaarden voor de helft van de prijs reizen per bus, tram of subway en in een aantal andere plaatsen kost het hen helemaal niets. Inlichtingen kunnen worden verkregen bij de plaatselijke transportdienst of op het stadhuis.

Sommige banken doen hun oudere clienten bepaalde diensten. De Bank of Montreal berekent deze clienten bijvoorbeeld slechts de helft van de kosten die men normaal berekent voor het ontvangen van betalingen van rekeningen van gas, water en telefoon. Ook voor het behandelen van cheques wordt slechts de helft van de normale kosten berekend.

Er zijn zelfs apotheken die bepaalde dingen doen voor oudere mensen. Aarzel niet hier naar te vragen.

De Canadian National Railways geven U 25% korting op zg. "Red Days" als het enkele reis kaartje normaal meer dan $9.00 kost. De spoorwegen verkopen kaartjes voor zg. "Red", "White" en "Blue" dagen en de prijzen zijn verschillend voor die verschillende kleuren en de kosten hangen af van de dag waarop men wil reizen. U kunt aan het loket verdere inlichtingen inwinnen.

Canada werkt als wij samenwerken.

De Federale Regering stelt 498 millioen dollar beschikbaar, om door uitvoering van een reeks bepaalde plannen voor Canadezen werkgelegenheid te scheppen. De bedoeling van deze boodschap is om U bijzonderheden over deze plannen mee te delen.

SAMENWERKING MET PARTICULIEREN

Wij sporen U aan om op Uw eigen initiatief te handelen of om door tussenkomst van het plaatselijke bestuur, plaatselijke organisaties en groepen die zich met sociaal werk bezig houden, naar voren te komen met suggesties voor ons "Local Initiatives Program" (Plaatselijk Initiatief Plan). Misschien dat U, bijvoorbeeld, in Uw woonplaats een verzorgingsdagcentrum wilt opzetten, of een aantal sociale diensten die Uw gemeenschap aantrekkelijker zullen maken.

Er bestaat eveneens een "Training-on-the-Job Program" (Plan voor Scholing op en door het werk), dat met medewerking van zaken en bedrijven de mogelijkheden om tewerk gesteld te worden beoogt te vergroten voor hen die werkeloos zijn.

Voor het geval U ervaring hebt op enigerlei gebied, hebben wij het "Canada Manpower Training Program" (Scholingsplan georganiseerd door het Departement van Canada Manpower) verlengd, ten einde U te helpen in het verkrijgen van aanvullende kennis.

SAMENWERKING MET HET ZAKEN- EN BEDRIJFSLEVEN

Er is een plan om door het verlenen van bepaalde belastingtegemoetkomingen (tax credits) of door het doen van rechtstreekse betalingen werkgevers aan te moedigen om leerlingen aan hun personeelsbezetting toe te voegen in het kader van het "Training-on-the-Job Program" (Plan voor Scholing op en door het werk).

SAMENWERKING MET GEMEENTEN

Het hierboven genoemde "Local Initiatives Program" (Plaatselijk Initiatief Plan) zal U bijstaan bij het steunen en aanmoedigen van gemeenschapsplannen die werkgelegenheid zullen verschaffen aan mensen in de gemeente die zonder werk mochten zijn.

SAMENWERKING MET DE PROVINCIES

Het gemeentelijke Local Initiatives Program zal nauw contact houden met Provinciale instanties. Dit geldt ook voor ons Federaal-Provinciaal geldleningsprogramma tot bevordering van werkverschaffing. Wij zullen het goedkeuren van hypotheken door middel van de Canadian Mortgage and Housing Corporation verhaasten ten einde de bouw van woongelegenheid, studententehuizen en van zuiveringsinstallaties voor rioleringen te bevorderen.

Wij zullen eveneens leningen verschaffen voor gebouwen ten dienste van tentoonstellingen van velerlei aard, handel en bedrijf.

SAMENWERKING MET FEDERALE BEDRIJVEN

Op ons vlak van activiteit zullen wij ons best doen U meer werkgelegenheid te geven ter zake van het onderhoud en van verbeteringswerkzaamheden aan Federale inrichtingen.

WAAR ALLE SAMENWERKING ZICH CONCENTREERT

Het beginpunt van dit alles is Uw Canada Manpower Centre. Vervoeg U bij Uw plaatselijk Manpower Centre voor advies en bijstand aangaande enigerlei plan dat naar Uw mening toepasselijk is op U of de plaatselijke gemeenschap waartoe U behoort.

Als Canadezen er tesamen hun schouders onder zetten gaat Canada aan het werk.

CANADA AAN HET WERK

Manpower and Immigration — Main-d'oeuvre et Immigration

Otto Lang, Minister — Otto Lang, Ministre

FLITSEN VAN DE GEREF. SYNODE (SYN.) IN NEDERLAND

Twee bijzonder moeilijke vraagstukken neemt de gereformeerde synode mee van het oude jaar naar het nieuwe. Het zijn de bezwaarschriften tegen de opvattingen van o.a. de theologen Kuitert en Wiersinga en het vraagstuk van de moderne bewapening. De tijd in de laatste vergaderweek van 1971 bleek te kort om daarmee klaar te komen. En dat hoeft niemand te verbazen, want het gaat hier om centrale vragen naar wat de kerk belijdt en wat zij op grond daarvan heeft te zeggen in deze tijd.

De synode heeft na een hele dag over de bezwaarschriften te hebben gesproken een commissie aan het werk gezet om alle amendementen en voorstellen die werden ingediend te beoordelen en ze samen te vatten in een nieuw rapport dat in de januari-zitting op tafel moet liggen.

Wel werd in de inleidende besprekingen in de novemberzitting duidelijk waar de problematiek ligt. Kort gezegd, en dus wat ongenuanceerd, komt het hierop neer: moeten we in het gesprek met de omstreden theologen ook denken aan "maatregelen", dat wil zeggen: schorsingen en afzettingen, wanneer dit gesprek binnen een bepaalde termijn niet de gewenste resultaten oplevert of moeten we bij het gesprek af van de dreiging van een juridisch proces. Welke "wapens" zijn bij leertucht verkieselijk? Die van de juridische tucht — met de kans dus op afzetting, of die van de judiciële tucht en daarbij komt dan het voortgaande gesprek — dat ook scherp kan zijn — in het vizier.

Vragen waren ook binnengekomen om de uitspraken van de vorige synode, die van Sneek, over de opvattingen van dr. Kuitert te herzien. Daarvoor achtte de synode echter geen afdoende gronden aanwezig. Zij overwoog dat de synode van Sneek het niet nodig achtte "thans nadere beslissingen" te nemen, omdat bij alle verschil van gevoelen toch een duidelijke eenheid van geloof voorhanden bleek te zijn. Daarom werd een deputaatschap ingesteld "om in deze situatie het gesprek voort te zetten, in een ernstig zoeken naar onderlinge eenheid, ook in die zaken waarin duidelijk verschil van mening openbaar werd". Door het volgen van deze beleidslijn heeft de synode van Sneek niet gekozen voor leervrijheid. Het herderlijk schrijven van de synode van Sneek "Geen ander fundament" heeft duidelijk deze beleidslijn in het licht gesteld. Aldus de overwegingen van de synode.

Het tweede probleem waar de synode mee naar huis ging was dat van de moderne bewapening. Hier spitste de discussie zich toe op de zinsnede in het rapport van de synodecommissie: "dat de mensheid door het in voorraad hebben van massa-vernietigingswapens en de bereidheid die te gebruiken grenzen heeft overschreden, die nimmer overschreden mogen worden". Zover waren de deputaten, die hierover hadden te rapporteren niet gegaan. Zij constateerden dat het in de gereformeerde kerken nog niet is gekomen tot een gezamenlijk inzicht inzake belangrijke aspecten van het oorlogsvraagstuk. Zij brachten o.a. de resultaten te berde van gesprekskringen, die in de afgelopen winter hierover in 250 plaatselijke gemeenten zijn gehouden. Op de synode was het met name de deputaat prof. mr. I. A. Diepenhorst die waarschuwde tegen al te haastige uitspraken. Hoe kan de synode iets uitspreken wanneer de kerk, en daar gaat het om, daar niet met een doordacht en doorleefd antwoord ja op zegt. Er is, zei hij, meer studie en bezinning nodig. Een sterk verschil van mening dus tussen de synodecommissie en de deputaten. Zo sterk, dat de synode moeilijk iets anders kon doen dan beide partijen opdracht te geven met elkaar te gaan praten en in het voorjaar 1972 opnieuw naar Lunteren te komen.

Inzake de ontwikkelingssamenwerking werd besloten hiervoor geen apart orgaan in het leven te roepen. Hier was om gevraagd in een brief, die voorzien van 52 handtekeningen binnenkwam via de kerkeraad van Amsterdam-Buitenveldert. De synode was echter van mening dat bij zending en werelddiaconaat de problemen van de ontwikkelingssamenwerking in goede handen zijn. Met interesse hoorde de synode een en ander over het werk van het ICCO, de interkerkelijke commissie voor ontwikkelingsprojecten. Dit is een "koepel" waarin de protestantse kerken het geld verdelen, dat zij van de overheid ter beschikking krijgen voor kerkelijke ontwikkelingsprojecten. Dit jaar is dat bijna 20 miljoen. De rooms-katholieke kerk krijgt een gelijk bedrag en het Novib de helft daarvan. Het gaat hierbij om mede-financiering. De kerkelijke organen moeten zelf 25 procent inbrengen en de overheid subsidieert dan met 75 % in de kosten van het project. Sinds 1965 realiseerde het ICCO 101 projecten in 35 landen tot een totaalbedrag van 56 miljoen gulden. Met name de gereformeerde zending heeft hierdoor heel wat tot stand kunnen brengen, o.a. in Indonesië en Rwanda. Prof. dr. J. Verkuyl, die voorzitter is van deze commissie wees op het gevaar dat de mede-financiering beperkt zal worden tot slechts enkele landen omdat de regering momenteel een concentratiebeleid wil gaan voeren. Dat zou betekenen dat slechts 2 van de armste landen ter wereld nog hulp kunnen krijgen via ICCO. Op het ogenblik helpt men er 9. De synode reageerde positief op wat zij vernam, maar stelde wel dat de overheid aan de mede-financiering geen voorwaarden mag verbinden, die de kerk belemmeren in het vervullen van haar roeping.

Een van de projecten, die via het ICCO met mede-financiering worden geholpen is de christelijke nederzetting Nes Ammim in Israël. Daardoor komt op het ogenblik een grote rozenkwekerij van 25. hectare tot stand. Voornamelijk Nederlandse christenen werken hier aan. Doel is een bijdrage te leveren aan de opbouw van Israël en daarmee ook aan betere verhoudingen tussen Joden en christenen. De synode besloot medewerking te verlenen aan de vestiging van een Nederlandse predikantsplaats op deze steeds groter wordende nederzetting. In dit pastoraat werken de gereformeerde kerken samen met de nederlandse hervormde kerk en met de christelijke gereformeerde kerken.

Jac. B. Looijen.

Dingen die U dient te weten omtrent . . .

ONTARIO HEALTH INSURANCE

UW NIEUW GECOMBINEERD REGERINGS PLAN

Het nieuwe "Ontario Health Insurance Plan" zal al de dekking geven die U nu geniet onder OHSIP plus de Ontario Hospital Verzekering. En het zal gedaan worden voor een lagere gecombineerde premie dan U nu betaalt voor de twee aparte verzekeringen.

De nieuwe premiebetaling begint in januari 1972, en zo vervolgens, voor de dekkingperiode welke per of na 1 april 1972 aanvangt. De nieuwe premies zijn:

- $11.00 per maand voor een alleenstaand persoon, en
- $22.00 per maand voor een familie (2 of meer in aanmerking komende personen)

VERVANGT "OHSIP" EN "ONTARIO HOSPITAL INSURANCE"

Het "Ontario Health Insurance Plan" komt in de plaats van de OHSIP (Medische) en de Ontario Ziekenhuis Verzekering per 1 april a.s., en vanaf die datum heeft U slechts:

- EEN verzekeringsplan;
- EEN gezondheids-verzekering identificatie kaart;
- EEN gezondheids-verzekering nummer (uw voormalig Ontario Hospital Insurance nummer);
- EEN gecombineerde premie te voldoen.

Als U nu Ontario Ziekenhuis Verzekering hebt, zal de overgang naar de nieuwe gecombineerde verzekering automatisch zijn. Handelingen van uw kant zijn niet nodig daar de nieuwe verzekering uitgaat van het bestaande incassering-systeem van de ziekenhuisverzekering.

GRATIS VOOR OUDERE INGEZETENEN

(Na 1 jaar in Ontario gewoond te hebben)

Vanaf 1 januari 1972 zijn inwoners van 65 en ouder vrijgesteld van de betaling van Ontario Gezondheidsverzekering premies voor henzelf en voor in aanmerking komende afhankelijken. Voor het verkrijgen van deze vrijstelling mag de verzekering op het oudste lid van een echtpaar overgeschreven worden, indien degenen op wiens naam het nu staat jonger dan 65 jaar is.

De meeste ingezetenen van 65 jaar en ouder hebben reeds vrijstelling van premiebetaling aangevraagd. Indien U in aanmerking komt en dit nog niet gedaan hebt, schrijf aan de Verzekering, vermeldende uw Ontario Hospital Insurance nummer, uw OHSIP nummer, en jaar en maand van geboorte.

Personen die na 31 januari 1972 65 jaar worden, dienen nu hun premievrije verzekering aan te vragen. **Als u rechtstreeks verzekerd bent, schrijf aan de Verzekering om een aanvraagformulier. Betaalt u via een groepsplan, adviseer uw groep.** Premievrije dekking vangt aan op de eerste dag van de maand waarin uw 65e verjaardag valt. Indien premies zijn betaald voor perioden na deze datum dan zullen deze terugbetaald worden.

HULP BIJ PREMIEBETALING

(Na 1 jaar in Ontario gewoond te hebben)

Beginnende met de uitkeringsmaand april 1972, zullen alleenstaanden en families zonder belastbaar inkomen voor het jaar 172 gerechtigd zijn, op aanvrage, voor een 100% premie-subsidie van de Regering van Ontario.

Alleenstaanden met minder dan $1.000 belastbaar inkomen in 1972 en families met een belastbaar inkomen van minder dan $2.000 zijn gerechtigd tot een subsidie van 50%. Hierdoor worden de maandelijkse premies voor alleenstaanden gereduceerd tot $5.50 (inplaats van $11.00) en tot $11.00 (inplaats van $22.00) voor in aanmerking komende families.

Belastbaar inkomen is het bedrag waarover een persoon inkomstenbelasting verschuldigd is, na van zijn totale inkomen alle vrijstellingen en aftrek waartoe hij gerechtigd is, te hebben afgetrokken.

N.B.: Indien u rechtstreeks uw premie betaalt, zullen bijzonderheden terzake van de premie-subsidie tegelijk met de eerstvolgende premie-nota aan u worden gezonden. Verzekerden die via een groep deelnemen zullen deze inlichtingen van hun groep ontvangen.

NIEUWE IDENTIFICATIE KAARTEN

De Verzekering zal aan elk zelfstandig persoon en elk gezinshoofd van een verzekerde familie een nieuwe Ontario Health Insurance identificatie-kaart uitreiken, voor gebruik **op of na 1 april** voor verleende verzekerde diensten. Iedereen die op deze datum haar of zijn kaart nog niet heeft ontvangen, dient op of na 1 april 1972 de bestaande Hospital Insurance Certificate te blijven gebruiken voor zowel medische als ziekenhuisdiensten, tot de nieuwe kaart ontvangen wordt.

Uw bestaande OHSIP-kaart dient in gebruik te blijven voor medische- en specialistendiensten tot en met 31 maart 1972.

BELANGRIJK

Daar de bestaande Ontario Hospital Insurance nummers en incassering-systeem de basis zijn voor de nieuwe regeling, dient iedereen die momenteel geen Ziekenhuis Verzekering heeft zich onmiddellijk op te geven.

Aanvraagformulieren zijn verkrijgbaar bij de Banken, Ziekenhuizen en bij de kantoren van de Ontario Health Insurance.

MAAK ZEKER DAT U PER 1 APRIL AANSTAANDE VERZEKERD BENT!

ONTARIO HEALTH INSURANCE COMMISSION

2195 Yonge Street, Toronto 295, Ont.

WANNEER ZAL 'T ZIJN?

Als U binnenkort gaat trouwen of wanneer U spoedig een jubileum mag vieren, in beide gevallen zal het voor Uw vele vrienden en bekenden een aangename verrassing zijn, een annonce ervan in hun eigen krant, Calvinist-Contact te lezen.

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From the Mailbox

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DISCOVERY III LECTURES

Dear Mr. Editor:

With interest I started to read the news item in your paper of November 18 about Dr. James Olthuis' lecture at Willowdale in the DISCOVERY III series of the AACS.

After the St. Catharines Peace conference I expected that AACS ideas would have become more constructive and not so negative. But I read what we are supposed to discover in christian education. "Yet to our horror we are discovering that we have raised a generation without vision, without commitment, without meaning and purpose of life. Many parents have given their children the best in education only to realize that the children are not interested, in fact, often reject everything their parents stand for and believe in". When will we be redeemed of all those unproven slogans?

To my horror I also notice that AACS has not given up as yet on their unbiblical idea of our working toward the kingdom of God in this creation, despite the fact that several people, also in your paper, have tried to help them to correct this view. I read that the October 27, 1971 lecture contained the statement that the student at the christian school should be guided and prepared "for his calling in the unfolding of creation and the coming of the kingdom of God . . .".

Jesus' last words before his ascension give a totally different picture. The disciples asked Him whether He would restore the Kingdom at that time. Jesus answered: "It is not for you to know times or seasons which the Father has fixed by His own authority . . . but you shall be my witnesses . . .". Then they did not go out to unfold creation, but to save souls for the Father's new creation, as the book of Acts vividly illustrates.

Yours for better discoveries . . .
sincerely,

P. VandenBerg.
R.R. 3, St. Thomas, Ont.

REPLY:

Unfortunately, due to the brevity of the press release (which was not written by me) my comments about lack of commitment can be misinterpreted. My comments were **not** in criticism of the Christian schools but of the public schools. I was speaking at this point to citizens of Canada and the U.S. about the crisis in so-called public school education. In that context you are to read the "our". We — Canada and the United States — are in trouble educationally. Then, I moved on to make a plea for the establishment of Christian schools. You will be able to read for yourself when the speech is published. Readers of Calvinist-Contact can obtain the outline from the A.A.C.S., 141 Lyndhurst St., Toronto 4.

On the second matter let me briefly state what I regard to be the Biblical teaching in regard to the Kingdom of God (please also consult Herman Ridderbos, **The coming of the Kingdom**). The Kingdom is already here in a beginning way and it is yet to come in perfection. Christ brings in the Kingdom — we do not — but he invites us to participate in the coming in of the Kingdom. We are to erect signposts and be signposts as witnesses of the King. In Christ we can once again dress and keep the garden — unfold creation. II Cor. 5:17 - 6:1 is extremely relevant at this point.

"When anyone is united to Christ, there is a new world; the old order has gone, and a new order has already begun. From first to last this has been the work of God. He has reconciled us men to himself through Christ, and he has enlisted us in this service of reconciliation. What I mean is, that God was in Christ reconciling the world to himself, no longer holding men's misdeeds against them, and that he has entrusted us with the message of reconciliation. We come therefore as Christ's ambassadors. It is as if God were appealing to you through us: in Christ's name we implore you, be reconciled to God! . . . . Sharing in God's work, we urge this appeal upon you: you have received the grace of God; do not let it go for nothing." (The New English Bible)

In this Biblical light it should be clear that students are to be guided and prepared to take up their place as agents of the reconciliation in the Lord's Kingdom. They have to learn to witness to their maker in daily living — "Only, let your conduct be worthy of the gospel of Christ...", Phil. 1:27 (NEB)

Thank you for your concern. I trust that this will lead to continued discussion.

Yours,
James H. Olthuis.

SALEM

Many readers of Calvinist-Contact are not yet members of the Salem Christian Sanitarium Association Inc.

Please, become a member by sending at least $5.00 annually to Salem, % Rev. J. Van Harmelen, R.R. 8, London, Ont., or write for information.

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YOUR SUPPORT IS VERY MUCH NEEDED!

Playing the 1972 Election Game

By KEITH KNIGHT

When the next federal election rolls around, probably in the Fall of 1972, will it be a rerun of Robert Stanfield tangling with Pierre Trudeau or will the Progressive Conservatives pit a younger candidate against the bachelor-turned-dad?

It appears from the recent Tory convention in Ottawa that the P.C.'s are satisfied with Stanfield's rumblings. Since last mid-winter, the pendulum of favor has been swinging slowly towards this party and its leader, Bob Stanfield. Slowly, just as he himself moves and talks, an appreciation has grown that Stanfield is decent and thoughtful.

The convention of the week of Dec. 5 was supposed to be a policy-making affair with the 1,500 delegates wading through more than 260 resolutions, some significant and some not.

But instead, it turned into a pre-election pep-rally.

Ontario's Premier William Davis, whose party captured 78 seats in the October election, unexpectedly pledged the Ontario party machine to support Mr. Stanfield in any forthcoming election.

"Whenever it comes," Davis told Stanfield, "Ontario will be with you and we'll do as well federally as we have provincially."

In addressing over 1,000 supporters at the convention on Dec. 6, Party Leader Stanfield said that he will "create a new climate of confidence in Canada." "That," he said, "will be the central issue in the coming campaign."

Aside from this pre-election hoopla and knee-slapping, the delegates had a tough job during those few days of the convention. They had 260 resolutions to contend with, all based on a series of policy papers drawn up by the national committees. These papers had been distributed during the last six months for study by local associations.

These resolutions and the candidates' comments merely provided guidelines for Mr. Stanfield and his parliamentary caucus. The Stanfield "family" in Ottawa will not be bound by any of the decisions arrived at during the convention.

Under the arrangements of the convention, whereby delegates were divided into different groups, they had less than four minutes to spend on each resolution if they were to deal with all 260. In previous policy conventions, many of the resolutions were held over for future decisions.

What policy ideas, what legislative intentions have the Conservatives? Will the P.C.'s take a stand on such topics as the legalization of marijuana or the right of self-determination for Quebec? About the changes needed in our welfare system?

And since at the gut of the Conservative response to Trudeauism or Trudeaumania there lies a deep grievance over his alleged destruction of Parliament's role, what would the Conservatives do to make Parliament better, to compensate for the imbalance towards the top-heavy executive machine?

UNEMPLOYMENT

The basic question across Canada of these months is simply one of jobs. How do we get more of them for the rapidly increasing numbers who need them? Whether one approves or not, the present Liberal government has roughly indicated its measures, including an intention not to try drastic means.

Crudely put, this government is willing to live with the high rate of unemployment. The Conservatives are not. All right. We need to know more than that the Conservatives have faith in private enterprise to create jobs.

There are some of the questions that must be answered by the Conservative government before the next election. Canadians deserve an explanation.

And while the Conservatives re warming up for a bout with the opposition, Prime Minister Trudeau continues to tiptoe on jelly.

His hand-shaking relationships with Red China and Russia is receiving raised eye-brows from thousands of Canadians. Big business fears losing all it has to the state and the independent merchant and farmer prefers to stay what he is — independent.

Those wild, teenage crowds which created Trudeaumania three years ago are now screaming for jobs. The party's over. It's time to assess Capital Hill and Trudeau's Liberal party.

During the last three years the Prime Minister made several trips: some business, some pleasure. He toured the U.S.S.R. and the Pacific Rim, attended the Commonwealth conferences and made a recent visit to the U.S. which he termed a "breakthrough" in economic relations.

Diplomatic relations were established with China and the Vatican, the Canadian Radio-Television Commission was created, the minimum wage was increased under the Canada Labour (Standards) Code to $1.75, a new Unemployment Insurance Act was passed, low income housing program began and the War Measures Act was invoked.

The government passed the Young Offenders Act, Criminal Records Act, passed hate literature legislation, various consumers acts, Canada Grain Act, Farm Improvement Loans Act amendments, broadening of farm credits, Joint Canada-U.S.A. Great Lakes clean-up, banned DDT and phosphates.

The government created the "Opportunities for Youth" program, Student Manpower Centres, Prices and Incomes Commission, moved towards the adoption of the metric system, Tax Reform proposals, established the LeDain Commission on the non-medical use of drugs and a host of other things.

These are a few of the changes made by the Liberal government during the past three years and a considerable amount of "sweet-tooth" legislation is expected before the next federal election — legislation designed to make the name "Liberal" a household word.

Can the Conservatives under Robert Stanfield suitably replace the somewhat youthful image portrayed by Trudeau? Are Canadians tired of Trudeau's spur-of-the- moment decisions and carefree gestures and ready to return to the "wisdom of old age" in the person of Stanfield?

In 1968 Canadians may have been tired of listening to Diefenbaker's grumblings and Pearson's lisp and consequently elected Trudeau, a swinger. Political columnists during the past three years maintain that the New Democratic Party provided the major opposition, not in numbers but in voice.

Stanfield is not known to be an orator or a violent objector in his role as leader of the opposition in the House. Can he win on these non-merits or will Trudeau's bandwagon ride again? We will see.

A. Hosmar, C.A.

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THE WORLD AROUND US

Our Throw-away Society

Recently a magazine in Europe published a long article about a series of new inventions and ideas — the throw-away articles. It seems that in Italy they are busily testing a new throw-away car. Already the car has been driven 6,000 miles on the road and it is still doing fine. In Germany they are busy designing a similar type automobile. The idea is that the car will remain in use for only one year. Lamps, the battery, sparkplugs, tires and other parts are so designed that they will give faultless service for that period, but thereafter they will be worn out. For that one year the driver only has to put in gas and oil. (One year should be taken as an average, of course, and is meant as the expected miles driven in such a period.)

What happens when the car is worn out after one year? You buy a new one; the manufacturer expects that the car will cost less than half the price of the cheapest automobile now on the market. To ensure that city streets will not become littered with useless old hulks, the dealer will pay you a small amount for your used up machine when you come to get your new one. The article does not say what the dealer is supposed to do with all these useless cars he takes in, presumably he had made arrangements for an open field somewhere when he can 'park' his useless hulks.

Do we really need this sort of thing? Already we are flooded with throw-away articles from paper plates and plastic cups to paper dresses and 'wear once' raincoats (advertised by a car rental firm 'to keep you dry for one shower'). We have become used to throwing things away and it has reached such proportions that cities simply do not konw how to get rid of the garbage anymore. Pollution is steadily increasing because of all the junk we discard. Even if we accept many throw-away items, up to now we at least expected certain things to last for a reasonable length of time: things like our car, our house, a television and other household appliances. Apparently this is now going to be a thing of the past. Modern industry has such a fantastic production capability that the turnover of products must be brought to the highest possible level. How? By making goods that can only be used for a very short time and must then be discarded. Examples:

A British inventor has come up with an air conditioner capable of cooling the air in a car or room for about three hours. The gadget works on batteries, is discarded after use and will cost about the same as five packages of cigarettes.

A Swiss manufacturer has a vacuum cleaner on the market which operates for several months without having to be emptied. Once full the whole thing goes into the garbage can since it cannot be opened. It costs $10. This same company wants to market a use-once hair dryer for about $3.

Another invention is a non-electric travel iron. Its chemicals are activated by adding water to the iron which then produces enough heat for ironing for about one hour. Two models will be introduced, one for synthetic and another for cotton and wool materials. Throw away after use and if necessary buy another one for about $1.25.

Shave three times and throw the razor blade away. This is a French invention. There are 20 of the razor and blade combinations in one package for a little more than one dollar.

Even Portugal is getting into the act. A firm there makes throw-away socks and stockings made from sea algae. The non-woven product reportedly stands up very well to sweat but will disintegrate if washed with soap.

A Swiss firm advertises fondue in a double walled can. Between the walls is the same type of chemical as in the travelling iron; fill the outer can with water, wait 5 minutes, open the inner can and the fondue is hot and ready to eat. If the idea catches on, there will soon be other products offered — soup, coffee, meals, and even sauces — in the same type of can. All one does is throw away the (larger) can.

A Belgian manufacturer already has a use-once and throw-away frying pan on the market; soon pots and pans of various shapes and sizes will be added.

There has been a throw-away camera developed which is so small that it can be sold out of a cigarette machine. Take your 12 pictures and send the whole box to the developing center where it is thrown away once your pictures have been developed. There will be one camera for black and white and one for colour pictures. The cost will only be slightly higher than you now pay for a roll of film.

Other developments in the photographic sector is an 8MM. projector (with sound) where the film, nor the batteries can be replaced. The projector will do its work for about 100 hours. The film, with a running time of 70 minutes, never has to be rewound. As soon as it is finished the beginning is there again.

Throw-away cigarette lighters are quite common in Europe. Filled with gas, and with a flint that lasts long enough for the estimated required use, the gadget will light your cigarette for 2 or 3 months. They are impossible to repair or refill, cost about one dollar, and are thrown away when empty.

The list can be added to indefinitely. Each day more things are thrown on the market which end up in the garbage can after a very little use. Alvin Toffler in his book **Future Shock** attempts to discover what this non-permanence does to society and especially to the children who grow up with this and have never known a world where things lasted and were saved because 'it can always be used for something'. Toffler comes to the conclusion that eventually, unless the trend toward non-permanence is halted, we will not only have this attitude toward material things but carry it over to our personal relations. Ours will become a world of transients where no one expects personal ties to last and no one will make any effort to make them last. Instead of visualizing society as a ladder steadily climbing upwards it becomes a big loop going nowhere. Perhaps Toffler is too pessimistic, but if one reads the statistics of the number of marriages that end in divorce, or the number of teenagers that leave home to drift all over the country, one would have to admit that non-permanence has become very much a part of our lives in all its aspects. This is certainly true for our consumer goods, and the trend continues steadily.

J. J. Bout.

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REMEMBER: **PERSONAL SHOPPING** is of course best, since we have many, many other bargains, sometimes only one or two of a title. If you must order by mail: please send cheque or m.o. PLUS 50 cents per order for postage and handling. If a book is sold out your money will be refunded promptly. Sorry: No phone-orders on these specials.

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P.S. We have a few Seven Star diary refills for 1972 left.

PULPIT AND PEW

PAGE OF INFORMATION ON CHURCH LIFE - FOR THE REFORMED COMMUNITY

EDITED BY REV. F. GUILLAUME

CHILDREN IN CHURCH

While comparing notices on this subject in today's church bulletins with those of some years ago I discover a definite change in the views of some consistories. That children leave the worship service just before the sermon starts is acceptable if these children are five years of age, or younger. There was a time when these youngsters did not attend the service at all. It was a good idea and quite an improvement when consistories decided to let them sit with their parents till the sermon would begin. But, of course, these little ones could better go to their teachers in the Sundayschool whose telling and teaching would be geared to their young age.

According to more recent bulletin notices, however the limit seems to go up to 7 and 8 years, while in some still exceptional cases parents and teachers desire it to be at 10, as the maximum. I still remember what some of my elders in Third Edmonton said, when we had our first discussion on this subject as far as younsters of five or younger were concerned. They were convinced that this very thing would be the end of the story: "our children up to ten years of age will be excluded from the worship services." How right those men were!

Sofar little was said in public about the matter. Quite a number of our churches have simply accepted this change without much opposition. However, the consistory of the Agassiz B.C. Christian Reformed Church deserved praise for having raised the danger sign in the discussion. The brethren made up "a special note concerning the Sunday-school", which reads as follows:

"There seems to be some confusion regarding the age limit even though this was discussed at a congregational meeting. The consistory still feels that there should be no Sunday School classes scheduled for our own children during the worship services. However, since there were only a few children from the community attending our Sunday School, provision was made for children from the congregation to attend. But only those who are five years old till the time that they enter school.

The present Sunday School has an Evangelistic purpose and is intended for children whose parents have little or no connection with a Christian Church. The above rule and age limit has been set because the consistory seeks the welfare on the whole congregation. Going to church, worshipping the Lord, is a communal exercise for parents and children, for old and young together. God claims parents and all that belongs to them. Thus you will find in the Old Testament that whenever the congregation was called together it included the little ones. Nowhere in the Scriptures do you find separate services for children. We should not communicate to our children that the worship service is only for older people. No, God expects His young children to be there.

Often we hear: 'But the small children do not get anything out of the service.' Whether this is true or not depends, not entirely but very much, on the parents and the rest of the congregation. Are we preparing adequately before coming to the worship service so that it will be a joyful event? Young children especially will sense this. Even though they may understand very little of the service they should sense our joy and wholehearted participation as we worship and listen to the Word of the Lord. That will leave a life-long impression on our small children. Let us not underestimate our youngsters. They pick up more than we often think. Especially when parents discuss the sermon with their children after the service and explain to them what it means to 'go to church'.

Finally, it is not the task of the Sunday School but the parents' duty to teach their children about Jesus and His Word. If more is necessary than the parents can provide, then Sunday School classes will have to be scheduled but not during the worship services." This ample note was signed by "The consistory".

This declaration given by the office bearers of Agassiz is worth of our careful consideration. In general our view of our "children in church" is on the verge of loosing the right track. We should take heed of this serious warning before we might end up with having deprived our children of their privilege to take part in the worship services.

TANTAMOUNT

One should get used to this adjective by recognizing its parts: tant - so much, and amonter - to ascend, rise, add up.

All this leads to the present meaning:having equal force or value or effect.

Two strong leaders may be tantamount to one another.

TRY IT

No. 56

Teens want 't me as a part of the Bible

Solution No. 55

C (aesar) , H (erod) , R (uler) ,
I (saac) , S (ervice) ,, T (emple) ,
M (aster) , A (ugust) , S (hepherds):
make CHRISTMAS: manger (german) in the center.

SCANNER

The following Pastor's Corner (from First Edmonton, Alberta Christian Reformed Church) arrived too late to be printed in the last issue of 1971. Yet it carries a message we sorely need today. I am sure that this piece will get many surprised and thankful readers.

PASTOR'S CORNER

Before 1971 runs out I wish to call attention to two historical dates. The year 1471 marks the death of Thomas à Kempis, known as the author of "The Imitation of Christ." The year 1571 witnessed the first Synod of the Reformed Churches of the Netherlands in Emden. Now what is the connection between these two events and what is the difference between them?

Five hundred years ago there was a flowering of a new type of spirituality called "modern devotion," of which Thomas à Kempis was a leading practitioner. Four hundred years ago a company of ministers and elders (29 in all) came together, in war-time, to reorder the emerging life of the new Reformed Churches. What do these two movements have in common?

They have in common men and women who desire a new life of the spirit. All of them wished to keep off their backs the empty externalism of a church-organization that no longer served the interests of the Gospel or the people. But here the resemblance largely stops. The way of Thomas was one; that of our Reformed fathers was another.

Thomas chose the way of inwardness. "Everywhere have I sought rest," he wrote, "but nowhere have I found it except in a little corner with a little book." In that little corner he prayed, and read, and meditated, alone. To the threat of externalization his answer was **inwardness.**

Our Reformed fathers had a broader vision. They chose the way of reformation in matters internal and external. They re-discovered the Good News; they thrilled at its message; they wrote letters to each other; they agreed to meet somewhere for the reorganization of the churches; they came together under harsh circumstances, adopted a new confession, and hammered out a new church-order. Spiritual life to them was a life-in-fellowship as God's people in God's world. In the whole of life they wished to be governed by God's Word and God's Spirit. There's nothing narrow in this vision. It has the power of the Word of God in it. It sees the world as the domain-to-be of the Holy Spirit. It is free from the false hang-ups of the soul **versus** the body; the spiritual **versus** the institutional; the individual **versus** the corporate; the internal **versus** the external. Before 1971 expires let us thank the Lord for the spirit of 1571.

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From the National Union of Christian Schools:

Here is the paralyzing dilemma facing indecisive people. They must either honor Christ as Lord of life and all or they must maintain the myth that man, the creature, is the measure of all things. Those children of yours — or are they God's children, or both? They belong in the first instance to God, openly and unequivocally. Therefore, is there really an option as to which school the children from your Christian homes should be attending in communities where Christian schools are available? Or is there any valid reason for not considering the establishing of Christian schools in communities where they do not now exist?

At the end of 1971 the regular report of Rev. H. Uittenbosch, seamen-chaplain in the Montreal Harbour was received. As always it makes fine and inspiring reading.

— Due to the longshoremen strike in New York City and other United States' East coast ports the Port of Montreal has been jammed with ships for almost the entire period covered by this report.

As a result we have never seen such enormous crowds on Sunday nights, both in the service and during the social hour following. Upon occasion the number of people seated outside the Chapel was greater than the full complement in the Chapel.

These Sunday services are not an end in themselves. They lead to a much deeper contact throughout the week and it paves the way to many a heart, as throughout the week repeatedly reference is made to the 'goings-on' in the Chapel and the Lounge on the previous Sunday. It provides in many cases an opportunity for people to express themselves on their relationship with Christ (or the lack of such a relationship). So I believe that our Lord is willing to use this setting and design to reveal Himself to many people.

There are two things that continue to strike me in this Sunday exercise: the number of people who come to the Chapel yet who are almost totally estranged from the frequenting of the house of the Lord. I estimate that fully 75 per cent practically never attends any kind of church.

The second thing is the extraordinary lack of knowledge of even the most rudimentary issues in the Scriptures. That Bible is an unknown Book with many. But we praise God in that we know that He is able to get through when He wants to, and that He is willing to make use of us in all this.

Recently a petition (on the matter of abortion) was signed by all members of the Chr. Ref. Church of Williamsburg, Ont. and sent to their M.P., Mr. Gordon Blair. The church received the following reply:

To the Christian Reformed Church of Williamsburg, Ontario.

Mr. Gordon Blair, M.P. has brought to the Prime Minister's attention the petition signed by members of the congregation of the Christian Ref. Church of Williamsburg concerning the laws with regard to abortion.

Mr. Trudeau is very conscious of the depth of feeling which the subject of abortion raises and he has noted very carefully your strong opposition to any further liberalization of the abortion laws.

As you are probably aware, there are others who feel just as strongly that the present laws are not liberal enough. Because there exist in the country such diametrically opposed and strongly held viewpoints it is essential that ample opportunity should be given for full and free discussion of the matter. Furthermore, the laws pertaining to abortion must reflect some general consensus among Canadians. Failing this, the law will not be respected. As part of this necessary discussion, and in order to help determine whether such a consensus does exist, a debate on the question of abortion is to be held in the House this session and, as the Prime Minister himself said recently: "I think it is (a question) to which each Memember of Parliament will give a lot of thought in his own conscience as to how he will act and vote and certainly I will do the same myself."

On behalf of the Prime Minister, I wish to express Mr. Trudeau's appreciation of your desire to make known your views on this subject.

Your sincerely,
Henry Alan Lawless,
Corresponding Secretary.

P.S. The list of legislation which was presented to Parliament by the Government for attention this session did not contain any measures related to the question of abortion.

•

BACK TO GOD

The Radio Bulletin of the Back to God Hour kindled a few candles by publishing excerpts from letters:

A second year college student in India, "you have enlightened me through the Book of Compendium of the Christian Religion; I studied it and am still studying and I now believe in Jesus."

A university student in Wisconsin, "one of the things that turned me to the Christian Reformed Church was the interest displayed in people by its radio outreach."

A 20-year-old girl in Canada, "you have brought a young girl who was once a drug addict and a very lonely girl to Christ."

A Biafran student, now in Sweden, "your sermons made a great impact on my life — more than anything I have ever known".

•

From The Bridge, monthly in Strathroy C.R.C.:

A PRAYER

Come in, God.
Come in with your fire
And kindle me.
My faith won't believe.
I have stirred it
With a poker,
And stoked it,
And soaked it
With combustible reasons,
Including fifteen to show
That you actually do exist,
But it won't burn.
My faith is a clinker, God.
Make it a red-hot coal.

HITHER and YON

The bulletin of the New Westminster C.R.C. carried interesting items under "greetings" and gave information on the new home missionary in Prince George, B.C.:

GREETINGS

Rev. and Mrs. H. VanAndel send us greetings and want to let us know that all things are well. Their address is: Bernhardlaan 13 II, Arnhem.

We also received greetings from Miss Wil VanEst; she has a job as teacher in nursing in Katwyk. Her address: Treub str. 95, Katwyk aan Zee, Z.H.

A letter came in from Mr. and Mrs. Wolthuis, Edmonton, from which we quote: "We also wish to tell you that during our short stay in New Westminster we experienced a real Christian attitude among the brothers and sisters. We wish you God's blessing in your congregation and hope to see you D.V. in the future." Addess: 12727 - 114 St.

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It was a good thing that we had the installation of the Rev. Groen in a Sunday evening service and that he could also conduct our morning service. Now we have the feeling that we at least know our new associate pastor somewhat. I remember that Rev. Versfelt, during his stay in Prince George, never preached in our congregation for some reason or another. That was not as it should be. It seems to me that last week's services also had a positive significance for the ties between Prince George and New Westminster. Precisely because of the distance we do not have so much contact with each other. But on this Sunday we became again aware that we are calling church for P.G. — and the excellent speech of br. Tavenier has done its own part to bring us closer together. We all hope that the day will come when P.G. can become a calling church on its own, but as long as it is still a home mission field we are glad to have the home missionary as our associate pastor.

May the Lord give Rev. and Mrs. Groen and their children a happy and fruitful time in P.G., a time in which they become convinced of the necessity of their mission in B.C.'s N. Interior.

•

From the same bulletin I take something which has very much to say to all of us:

THE CHRISTIAN'S SELF-IMAGE

Under that title Prof. A. A. Hoekema writes in the "Reformed Journal". I quote a paragraph that we should think about:

"Generally, in our Calvinistic circles, we have a self-image that over-accentuates the negative. Commonly we see ourselves through the purple-colored glasses of total depravity. We have been writing our constant sinfulness in capital letters, and our newness in Christ in small letters. In the main text of our theological outlook we have been proclaiming that we are full of sin and remain so until we die, while on the bottom of the page there is a little footnote in small, almost unreadable print admitting that we are also new creatures in Christ. We believe in total depravity so strongly we think we have to practice it — while we hardly dare to believe in our newness. This kind of self-image, I am convinced, turns the New Testament upside down. For what the New Testament writers emphasize is that the Christian is **a new creature in Christ,** who, to be sure, continues to struggle against sin during this life, but does so as one who is more than a conqueror through Christ."

The bulletin of the Riverside CRC of Wellandport, Ont. showed a very timely overture, which the consistory of that church had sent to the stated clerk of Classis Hamilton. Classis will meet on Jan. 19 in Grimsby.

We overture Classis Hamilton to request the Canadian Council of Christian Reformed Churches to convene, as soon as possible, a second "St. Catharines" Conference dealing with the issues which unite and divide us.

It was agreed that a good deal of further discussion is necessary to come to further clarity and possible agreement and unity. The participants in the first "St. Catharines" Conference had the convictions that any existing estrangement would have to be overcome by growing together in an atmosphere of open and honest discussion and not glossing over any of the differences.

There still seems to be a feeling of estrangement within the churches. And we feel as the peace within our Canadian Churches is at stake, a second Conference should be convened, sponsored by the Canadian Council of Christian Reformed Churches, and not by an editorial committee, which has no ecclesiastical authority and standing.

The peace within the church is a matter, which concerns the churches in common.

CLASSIFIED ADS

Pay your advertisement when you send it in. See our standard-rates below:

Birth announcements .. **$4.50**

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"For Sale" and "Want" advertisements up to 25 words $4.00. Every word more 15¢.

—

For "letters under number" $1.00 extra.

Send your payment together with your ad to:

Calvinist-Contact
Box 312, Station B,
Hamilton, Ont.

In gratitude to the Lord we are happy to announce the birth of our son and brother

OTTO GREGORY

on December 18, 1971.

Bill and Gerry Akkerman.
John.
Bentley.
Gracie.

Weir Ave., Box 442,
Stellarton, N.S.

Isaiah 40:11, "He shall gently lead those that are with young."

On December 21, 1971, our Heavenly Father, to whose service we dedicate him, thrilled our hearts with the birth of our first child, a son,

TIMOTHY JOEL,

weighing 8 lbs. 10 ozs. First grandchild for Mr. and Mrs. J. Tensen. Rejoicing brand new parents are Peter and Linda Tensen, 30 Mountain St., Grimsby, Ontario.

With gratitude to God, the Giver our life, Mark and Corrie Zylstra proudly announce the birth of their son

JEFFERY MICHAEL

born December 28, 1971.

23rd grandchild for Mr .& Mrs. A. Zylstra, 4th grandchild for Mrs. A. Berkelaar.

R.R. 3, St. Catharines, Ont.

With great joy and gratitude to God, we are happy to announce the birth of our son,

RICHARD ANTHONY

Born on December 24, 1971, 7 lbs. 9 oz.

Peter and Wilma Wamsteeker
(nee Hogeterp).

First grandchild to Mr. & Mrs. A. Wamsteeker, Stoney Creek.

First grandchild to Mr. & Mrs. C. Hogeterp, R.R. #1, York.

Rose Apt. Highway #20,
Stoney Creek, Ont.

Thanks be to God
who made us very happy
with the birth of our daughter

HEATHER ANNE

on Christmas Day, 1971.

Harry and Tine Houtman.

636 Queens Ave., London 31, Ont.

Thanking God for the gift of life, we are happy to announce the safe arrival of our daughter

ALISA (Lisa) CATHARINA

A sister for Luke, Fred, and Grace Ann.

Herman & Rini Koops
(nee Witvoet).

744 Notredame Drive,
London 64, Ont.

December 27, 1971.

Wanted:

SINGLE MAN

to work on dairy farm, year-round employment, experience not necessary. Apply H. R. Pool, R.R. 1, Wyoming, Ont. Phone 519-845-3616.

Christian young lady desires to

CORRESPOND

with Christian young man, preferably from U.S., ages 28-35. Please write to #3007, % Calvinist-Contact, P.O. Box 312, Stat. B, Hamilton, Ont.

A Christian widower

WOULD LIKE TO MEET

a Christian lady, age 50-60. Please write to no. 2395, % Calvinist-Contact, P.O. Box 312, Stat. B, Hamilton, Ont.

Wanted:

EXPERIENCED HELP

Single, for middle size dairy farm in Southern Ontario. Write in Dutch or English to No. 3008, % Calvinist-Contact, P.O. Box 312, Stat. B, Hamilton, Ontario.

The Lord willing, we hope to celebrate on Sunday, January 9, 1972, the 40th wedding anniversary of our parents and grandparents

KLAAS TIGCHELAAR
and
Anne TIGCHELAAR,
nee POSTMA

"How great is Thy goodness that Thou hast laid up for them that fear Thee." (Psalm 31:19)

Hamilton, Ont.:
Jack & Margaret Tigchelaar,
Kenneth, Leonard, Arlene, James.

London, Ont.:
Bill & Flora Denbok,
William, Clarence, Ann, Helena, Gerald, Kathleen.

Waterdown, Ont.:
George & Grace Tigchelaar,
Kenneth, Paul, Teddy, Tracey.

Troy, Ont.:
George & Greta VanderMeulen.
Herman, Ann, Carl, Benjamin, David.

Houston, B.C.:
David & Jenny Tigchelaar,
Kevin.

Waterdown, Ont.:
Allen & Joanne Heidbuurt.
Jeffrey, Karen, Scott.

Open house 8 P.M. to 10 P.M. January 10, 1972, Calvin Christian Reformed Church, #5 Highway, Dundas.

Opportunity for wellwishing.

R.R. 1, Waterdown, Ont.

Garijp 1947 Phelpston 1972

On Sunday, January 9, 1972, the Lord willing, we hope to celebrate with out parents

JAN TJEERDSMA
and
AUKJE TJEERDSMA—
KLOOSTERMAN

the occasion of their 25th wedding anniversary.

May the Lord spare them for each other and ourselves for many more years.

Tjeerd & Rose.
Eelke.
Alie & George.
Peter.
Symen.

R.R. #1, Phelpston, Ont.

Nog enkele

SCHEURKALENDERS

beschikbaar!

Kruimkens van 's Heren Tafel	**$2.10**
Honingdruppels	**2.10**
Filippus	**2.10**
Maranatha (Schild)	**2.10**

plus 25¢ postage and handling.

BESTEL NU NOG! (Te laat ontvangen door havenstaking.)

SPEELMAN'S BOOKHOUSE LTD.

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Also some DAILY MANNA CALENDARS left. $2.65.

Knox Christian School of Bowmanville, Ont. invites applications to fill a position for full-time

TEACHER

in grade 5 effective February, 1972. Send all applications stating qualifications and experience to Mr. F. Bosma, Principal, P.O. Box 218, Bowmanville, Ontario. Office phone (416) 623-5871, Home phone (416) 623-7665.

Due to an increase in enrollment applications are invited for a

TEACHING POSITION

in the primary grades. Duties to commence in January, 1972. Send letters of application to Mr. J. Doornbos, principal, John Knox Memorial Chr. School, Box 27, Fruitland, Ont.

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J. Vander Wal, President.

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•

1 Wellington St. E.
AURORA, ONT.
Telephone: 727-9797

Due to a tragic accident, God, in His infinite wisdom, took from us our fellow Young People's member

JOHN VEENSTRA

Philippians 4:19, "But my God shall supply all your need according to her riches in glory by Christ Jesus."

Christian Reformed
Young People Society,
Clinton, Ont.

On December 10, 1971 we were grieved at the sudden loss of our dear brother

P. RUITER,

who collapsed of a fatal heart attack in Vancouver.

We will miss him. He was in his 52nd year. He always spoke freely of his faith in his Redemer Jesus Christ. Therefore we are comforted by the knowledge that he is safe with the Lord.

Mr. & Mrs.
Bert Esselink (Ada)
Abbotsford, B.C.

Mr. & Mrs.
Herman Ruiter,
Houston, B.C.

Mr. & Mrs.
Ross Merkley (Nelly),
Houston, B.C.

Rev. & Mrs. John
Boonstra (Carolyn),
Edmonton, Alta.

On December 19, 1971 it pleased the Lord suddenly to take unto Himself our beloved cousin and nephew

FRED RIETVELD,

at the age of 18 years.

"And he that seeketh findeth, and he that knocketh it shall be opened."

Matthew 7:8

Fam. J. Horsman.
Fam. M. J. Rietveld,
Edmonton, Alta.

Deville, Alta.

The Society of Cooking Lake "Bid en Werk" wishes to express their deepest sympathy to Mr. & Mrs. L. Rietveld and sons, due to the loss of their son and brother

FRED,

who, at the age of 18, died suddenly on December 19, 1971.

May the grace of God be your comfort.

December 1971.

Cooking Lake, Alberta.

Vanuit Holland ontvingen wij het droeve bericht, dat op 15 december 1971 de Here in Zijn Heerlijkheid heeft opgenomen onze innig geliefde moeder, groot- en overgrootmoeder

HARMINA JOHANNA
KORTEN,

wed. van D. W. Westerveld, in de gezegende ouderdom van bijna 91 jaar.

Het leven was haar Christus en het sterven voor haar gewin. Dit is onze troost.

Dora Johanna Prinzen-
Westerveld.

Klein- en achterkleinkinderen.

Bloomfield, Ont., R.R. 2.

Vanuit Holland kregen we bericht dat de Here onze lieve moeder, groot- en overgrootmoeder

ENGELIENA MELLEMA

heeft thuis gehaald.

Ze mocht de gezegende leeftjid van 87 jaar bereiken.

Sinds 1957 weduwe van Geert Ubels.

Haar kinderen:
Assen:
Teke Ubels.
Canada:
Taeke & Geertje E.
Pypker-Ubels.
Haar kleinkinderen:
Roelof & Winnie Pypker,
Klaas & Engeliena
Dekkema.
Geert & Jean Pypker.
Jack & Johanna
Geusebroek,
en 12 achterkleinkinderen.

R.R. 1, Milliken, Ont.

In haar Here en Heiland ontslapen mijn geliefde echtgenoot, onze lieve moeder en grootmoeder

ADRIANA BENSCHOP,
geboren BOS,

op de leeftijd van ruim 73 jaar.

D' eenvoudigen wil God
steeds gadeslaan.
'k Was uitgeteerd, maar Hij
zag op mij neder.
Keer, mijne ziel tot uwe
ruste weder:
gij zijt verlost, God heeft
u welgedaan!

Wat zal ik, met Gods
gunsten overlaan.
dien trouwen Heer voor zijn
gena vergelden?
'k Zal bij den kelk des heils
zijn naam vermelden
en roepen Hem met blijd'
erkent'nis aan.

Nu zal ik voor de weldaan,
die 'k genoot
aan Hem naar mijn gelofte
eer bewijzen.
Hem onder al zijn gunst-
genoten prijzen.
Hoe kost'lijk is in 's Heeren
oog hun dood!

Psalm 116:4, 7, 8.

Little Britain, Ont.:
Adriaan Benschop.
Dordrecht-Dubbeldam,
Holland:
Leen van Valen,
Inez van Valen-
Benschop.
Blackwater, Ont.:
George Zekveld,
Dorothy Zekveld-
Benschop.
Bowmanville, Ont.:
Robert Dykstra,
Jean Dykstra-
Benschop.
Little Britain, Ont.:
Len Benschop,
Ann Benschop-
Kwantes.
Hamilton, Ont.:
Chris Kapteyn,
Jasperina Kapteyn-
Benschop.
Ripley, Ont.:
Arie Zekveld,
Martina Zekveld-
Benschop.
Sioux Center, Iowa:
John Struyk,
Andrea Struyk-
Benschop.
Coquitlam, B.C.:
Harry Hagens,
Shirley Hagens-
Benschop.
32 Kleinkinderen.

22 December 1971.

R.R. 3, Little Britain, Ont.

We deeply mourn the loss of a beloved member of our family

Mrs. ALBERDINA
FEENSTRA-REURINK

1908-1971

Her life was a constant testimony to the fact that she loved her Saviour.

Throughout her life, and especially during her last days, He supported her wondrously.

Tjibbe Feenstra.
Jake and Donna,
Timmy, Ricky, Ronnie.
Henry an Jane,
Renee, Tommy.
Bill and Alice,
Colin, Diana, Colleen.
Frank and Sharon.
David, Brian, Brenda.
Jim and Gayle,
Heather, Cheryl.
Ted and Hilda,
Terry, Debbie.

December 23, 1971.

R.R. 3, Petrolia, Ontario.

On December 28, 1971 it pleased the Lord to take unto Himself our beloved father, father-in-law and grandfather

WILLEM BEREND JAN
NEERVOORT.

at the age of 82 years.

Pre-deceased by his wife, Martina Boers, May 16, 1966.

Naaldwijk, Holland.
M. Kriense Lokker-
Neervoort
M. Kriense Lokker
John
Wilfred
Richard

137 Concession St. W.,
Tillsonburg, Ont.

Wij [illegible]etuigen hartelijk meelev[illegible] met ons medelid, zuster Emma Van Belle in haar droefheid door het overlijden van haar echtgenoot en vader

Mr. OENES VAN BELLE

Wij bidden dat de Here haar mag nabij zijn met Zijn vertroostende genade.

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WHY DIDN'T WE THINK OF IT BEFORE?

There was an evening when a representative number of our Evangelization Committees got together to discuss the work in our Homes for those who have reached the eventide of their lives.

Besides conducting Sunday afternoon services; have a little talk with them afterwards or visit the sick and pray with them, or give them the Back to God Hour 'Today Meditations'; what else can one do for them? So many of the elderly have poor eyesight, that reading has become difficult, otherwise, we could give them a Bible.

It was then that we heard the wisdom of Solomon afresh, for someone said — "If they cannot read very well, this is all the more reason that we should give them a Bible, but let it be a large print 'Good News New Testament."

The following Sundays, we gave away nearly fifty New Testaments, gratefully received by our friends with weakening eyesight. The cost $1.75 per copy, the blessings beyond all price.

Those of you who engage in this work, — will you consider it?

R. Koning.

Chatham, Ont.

BAPTIST ASTRONAUT FELT CLOSE TO GOD ON MOON

Houston (EP) — Astronaut James B. Irwin, first Baptist to walk on the moon, told the Nassau Bay Baptist Church here that he felt the presence of God more closely while on the moon than at any other time in his life.

Irwin thanked his church for their prayers and presented to the congregation an enlarged prayer covenant, framed along with a copy of a banner reading, "Things Happen at Nassau Bay Baptist Church." It was a duplicate of the banner he had left on the surface of the moon.

The chief danger in the 20th century will be religion without the Holy Spirit, Christianity without Christ, forgiveness without repentence, salvation without regeneration, politics without God, heaven but no hell.

General William Booth

John DeVries
Realtor

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INTO YO[U] I'LL CREE[P]

U L P

ORMATION O

CHURCH

[T]his subject in today's church [ye]ars ago I discover a definite consistories. That children before the sermon starts is [f]ive years of age, or younger. [Yo]ungsters did not attend the [illegible] and quite an improvement them sit with their parents [illegible], of course, these little ones in the Sundayschool whose [comp]ared to their young age.

[illegible]n notices, however the limit [illegible], while in some still excep- desire it to be at 10, as the some of my elders in Third [y]our first discussion on this [fi]ve or younger were concer- [t]his very thing would be the up to ten years of age will services." How right those

[illegible]c about the matter. Quite a simply accepted this change [howe]ver, the consistory of the [illegible]ed Church deserved praise [de]sign in the discussion. The [n]ote concerning the Sunday-

[illegible] garding the a[illegible] [con]gregation [illegible]

"I guess the season is upon us, I muttered as my wife quietly slipped a handful of letters into the mail basket on my desk.

"You're just a little too skeptical," she said smiling. "Look at the bright side: be thankful you can give."

I looked at the waste basket, took a deep breath, and opened the largest envelope first. It was an invitation from the oil company to try a new kind of vacuum cleaner that cleans anything, anywhere, for fifteen days free. I decided to wait with accepting the invitation until Christmas. By that time I would probably want to sweep out my mail box.

The rest of the mail was easy to handle. All it took was sorting the letters into two piles — a big one for bulk-rate mail and a small one for first-class mail. The bulk would have to wait. There was time only for real letters with a name in the form of address and a real signature at the bottom.

Things went that way for more than eight weeks. The spirit of giving was rushed far ahead of the spirit of thankfulness. Christmas was put before the cart of Thanksgiving Day. Finally, in the third week of December, I found an hour to waste. So I decided to spend it on the bulk-mail, which by then was a stack about 12 inches high.

"Junk Mail!" I overheard a mailman call anything that is not first class mail. I guess there's something magic about that, though. There may just someday be something in one of these envelopes that may be important. I guess I approach bulk-mail like pan-fish in an inland water. You just keep on fishing in the hope that some day you'll catch that big fish. So I pull out every piece of mail with a glimmer of hope.

We know Christmas comes every year. We also know that we are more privileged than millions of people all over the world. And we know that there are bills waiting to be paid. There will be more bills next week, and next month, and next year, for which we hope to earn enough then. Now decisions need to be made as to who gets what and which gets none.

Who gets what is determined by whether or not the asker demonstrates a real need. One of the questions I ask is if there is any indication that my gift is going to the cause for which it is given. Whenever I write a check for a gift, I use a second-hand typewriter, a makeshift desk standing on a bare wooden floor in a space that needs a paint job. If my gift is used for the support of the salary of an executive officer, for a plush carpeted, fine-furnitured office, for a luxurious building, or for the salary of a director, administrator or janitor, I have second thoughts — however much these people need to make a living too.

A second question asked is if I am not already giving for the cause requesting my support. Many worthy causes which today distribute newsletters to church members are already included in the denominational quotas toward which the faithful steward of his income automatically contributes. My giving extra to these causes does in no way help the fellowmember who fails to accept responsibility or communal concern. My giving twice does not help the person who gives nothing, though it may help the cause.

Why the C.R. Board of Home Missions, the C.R. Board of Foreign Missions, and such sub-denominational agencies as the Christian Laymen's League (formerly the C.R. Laymen's league, and still using the dehumanizing term "laymen"), need to send out individual newsletters puzzles me.

In addition to a set amount for both foreign and home missions, above-quota needs should receive, according to the listed causes, one or more offerings per year in all churches in Canada as well as the U.S.A. The newsletters should be part of the denominational weekly, where one may expect to find photographs and reports on fields [illegible] Postal institutions [illegible] them. But the returns on [req]uests for money seldom exceeds [illegible] per cent.

Sometimes I wonder if giving anything at all to causes presented by means of newsletters does not encourage them to spend more money on more mailings more frequently. Writing, layout, typesetting, printing and mailing is, after all, itself a rather costly item on a budget. Maybe by not responding to the larger number of newsletters the recipient is doing the producers a favor. Maybe some will get the hint. Maybe some will realize that their over-sensitivity in one particular area makes them insensitive to the fact that they are themselves contributing to the problem.

The question may be if the newsletter explosion today is partly due to the failure of existing periodicals to report on the needy areas. Undoubtedly this is to a lesser or greater degree the case. Possibly one of the immediate concerns of news media should be to report the kind of news that is now disseminated by newsletters. Without a willingness on the part of both the writers and the publishers of religious news media to cooperate in a united effort to alleviate the needs of more than just one or two areas, even the noblest undertaking of Christian journalism cannot eventually succeed.

The readers who has to swallow all this printed material is certainly not going to be impressed by the need of a particular cause if he sees an expensive folder or newsletter. That reader fights poverty by working and illiteracy by reading, and he doesn't expect anything less from people working in equally worthy causes.

Snowed by newsletters, the reader has reached a saturation point. He is more likely to sort his favorite weekly or monthly from the "junk mail" than he is to open more newsletters. The periodical of his choice which offers him a variety of reports and photographs representing some aspect of kingdom work, is likely to get more results than the unsolicited newsletter. The report in the news medium does, after all, give such a reader a feeling of community-sharing as well as a freedom of choice in selecting which causes he will individually support with his own above-need income. And he gets all of his reading in that area under one cover. What else does he need?

Without apologies to the writers and mailers of pamphlets, leaflets, and newsletters, I think I'm going to accept the free trial offer for the new vacuum sweeper that will make a clean sweep of my paper-loaded desk for the new year.

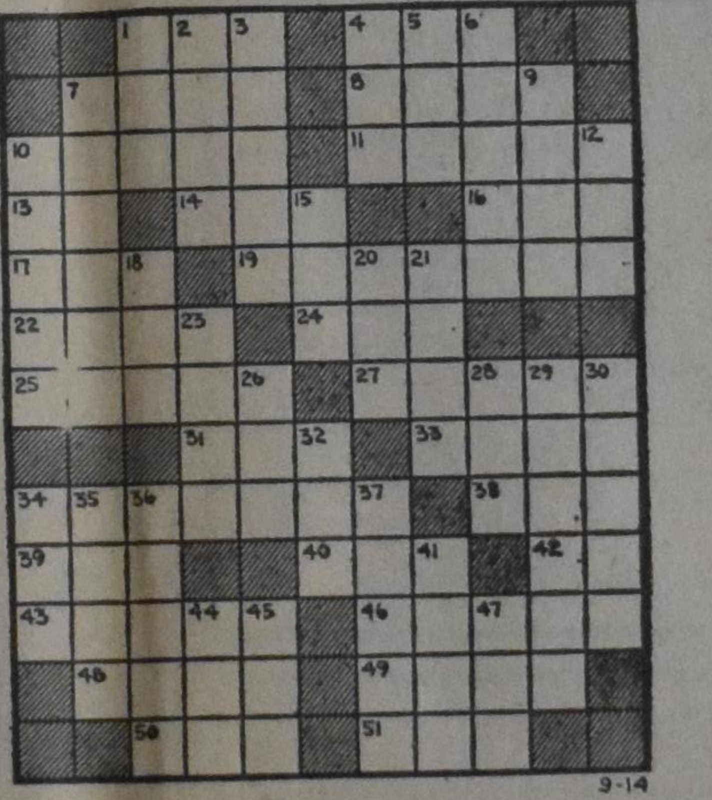
For every vocal solo of "Into your mailbox I'll creep", there will be a vocal response: "Off of my desk I'll sweep".

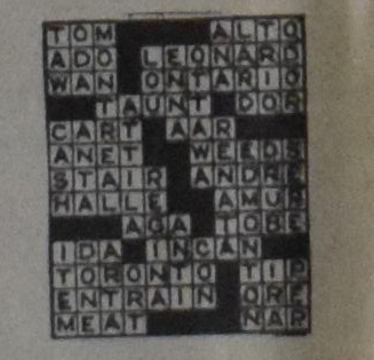
Cor W. Barendrecht.

CROSSWORD PUZZLE

ACROSS
1. Remote
4. Chewy substance
7. Kind of notice
8. Biblical prophet
10. Darken
11. Mr. Ustinov
13. Overhead
14. Cocktail sauce
16. Anger
17. Charge
19. Duties
22. Till
24. Mountain pass
25. Pilfer
27. Quahogs
31. Disseminate
33. Cut
34. Interior earth
38. Greek letter
39. —— Claire
40. Stifle
42. Brazilian palm
43. Rigid
46. Pastry chef
48. Medley
49. Kiln
50. Observe
51. King (Sp.)

DOWN
1. Craze
2. Greedy
3. Abate
4. Breach
5. Japanese apricot
6. Theme
7. Iterate
9. Peasant
10. Enthusiasts
12. Directory abbr.
15. Ocean (abbr.)
18. Before
20. Sinbad's bird
21. Troubles
23. Bay State (abbr.)
26. Card game
28. Malt drink
29. Hand warmer
30. Single step
32. Peruke
34. Relative (inf.)
35. Poetic preposition
36. Pail handles
37. Work
41. Bestowed
44. Expression
45. Enemy
47. Pitch





SOLUTION

to previous

Crossword Puzzle

The Next Issues of Calvinist-Contact

will be DATED	will be MAILED	Closing time for ADVERTISEMENTS
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Feb. 3	Jan. 28	Jan. 26 noon
Feb. 10	Feb. 4	Feb. 2 noon

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